

RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART I. THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

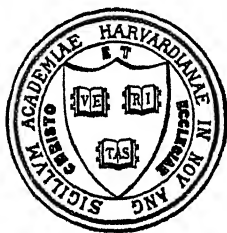
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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks. 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E.g., the third book of the Viçvāmītras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e.g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.8^c, sapta svasāro abhi saṁ navante. 10.71.3^d, tām sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh. American Journal of Philology.
 Arnold, VM. E. Vernon Arnold, Vedic Metre.
 Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.
 Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
 Concordance. M. Bloomfield, A Vedic Concordance.
 Grassmann. Hermann Grassmann, Rig-Veda übersetzt.
 GSAI. Giornale della Società Asiatica Italiana.
 Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.
 IF. Indogermanische Forschungen.
 Ind. Stud. Albrecht Weber's Indische Studien.
 JA. Journal Asiatique.
 JAOS. Journal of the American Oriental Society.
 KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
 Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.
 Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
 Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
 Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
 Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.
 Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.
 Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda Textgeschichtliche und exegetische Noten.
 Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
 SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
 SBE. Sacred Books of the East.
 Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.
 WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
 ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's Sarvānukramaṇī, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (maṇḍalas) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsayāma prtanyataḥ 8.40.7
indratvotāḥ sāsayāma prtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra janusā sanād asī 1.102.8
anāpīr indra janusā sanād asī 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyaḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra no and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called *Vākhilya* hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anustubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10, x, 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii, 256; x, 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ srja varcasā 1.23.23^d

sam māgne varcasā srja 1.23.24^a

rñor akṣam na cakryoh 1.30.14^d

rñor akṣaṁ na çacibhiḥ 1.30.15^d

tvam na indra rāyā parīnasā 1.129.9^a

tvañ na indra rāyā tarūsasā 1.129.10^a

tasminñ ā tasthur bhuvanāni viçvā 1.164.13^b

tasminñ ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18, 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Muller, *Die Propheten in ihrer ursprünglichen Form*, e. g. pp. 180, 183, 186

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation :

sam agnir idhyate vrsā 3.27.13^c
 vṛso agnih sam idhyate 3.27.14^a
 āhus te trīni divi bandhanāni 1.163.3^d
 trīni ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā krşe 10.50.5^d
 etā viçvā savanā tūtumā krşe 10.50.6^a
 tena cākpra rsayo manuṣyāh 10.130.5^d
 cākpre tena rsayo manuṣyāh 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., *let al.*; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus :

katham rasāyā ataraḥ payānsi 10.108.1^d
 tathā rasāyā ataraḥ payānsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kaṁ svid garbhaṁ prathamam dadhra āpah 10.82.5^c
 tam id garbhaṁ prathamam dadhra āpah 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,
ranā vā ye nṣadi kim te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,
ranā vā ye nṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jāgāra tam reah kāmāyante yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
agnir jāgāra tam reah kāmāyante agniḥ jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yah pāvamānī adhyety ṛsibhiḥ sambhrtam rasam 9.67.31^{ab}
pāvamānī yo adhyety ṛsibhiḥ sambhrtam rasam 9.67.32^{ab}
amivā yas te garbham durnāmā yonim āçaye 10.162.1^{cd}
yas te garbham amivā durnāmā yonim āçaye 10.162.2^{ab}
hiraṇyapānīm ūtaye savitāram upa hvaye 1.22.5^{ab}
apām napātam avase savitāram upa stuhī 1.22.6^{ab}
ā bharataṁ cikṣataṁ vajrabāhū asmān indrāgnī avataṁ çacibhiḥ 1.109.7^{ab}
puraṁdarā cikṣatam vajrahastāsmān indrāgnī avataṁ bhareṣu 1.109.8^{ab}
adveso no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.8^{ab}
gantā no yajñam yajñiṇyāḥ suçamī çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhīr açvyāḥ sahasrāir upa gachatam 8.73.14^{ab}
mā no gavyebhīr açvyāḥ sahasrebhīr atī khyatam 8.73.15^{ab}
eṣa divam vi dhāvati tiro rajānsi dhārayā 9.3.7^{ab}
eṣa divam vy āsarat tiro rajānsy asprtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab} ; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rig-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—

In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhitā* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit :

bhadīśa caktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
supiāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvatah 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni:

agnih çukreṇa çociṣā 8.56 (Vāl. 8).5
agnim çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vrṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda* :

uṣah çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya · 10.22.8°, vādhār dāsasya dambhaya]
[10.22.8°, vādhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitativeness, not accident. But it does not amount to repetition. The same kind of imitativeness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *dāḥṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3 46.2, 6.36.4
 tena viṣvasya bhuvanasya rājā 5.85.3
 somo viṣvasya bhuvanasya rājā 9 97.56
 asya viṣvasya bhuvanasya rājā 10 168.2

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1, 9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā ṣivāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣrutā havam*; *ṣṛṇudhī havam*; *ṣrudhī havam*; *ṣṛṇutaṁ havam*; *ṣrutaṁ havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arsa pavitra ā*; *indo pari srava*; *pavasva dhārāyā*; *gor adhi tvaci*; *madhumān ṛtāvā*; *pavamāna ūrmiṇā*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, yad dha pāuram āvitha, in 8.3.12^a, explains the similar cadence, yad dha codam āvitha, in 2.13.9^b, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: asurasya māyayā 5.63.3, 7; 10.177.1 (AV. 6.72.1); rathyeva cakrā 2.39.3; 10.10.7, 8; 89.2; 117.5; maghavāno vāyam ca 1.73.8; 136.7; 143.13; 7.87.5;¹ pāpayāmuyā 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); çavasota rāyā 6.15.10; 18.7; namasā rātahavyā 6.11.4; 69.6; vapuṣyo vibhāvā 4.1.8, 12; 5.1.9; prathamajā ṛtāvā 6.73.1; 10.168.3; duritāni viçvā 5.77.3; 10.165.3; rodasī viçvaçambhuvā 1.160.4; 6.70.6; dyāvāpṛthivī bhuriretasā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jēnyo vṛṣā 1.140.2; 2.18.2; mahimānam ojasā 5.81.3; 10.113.2; vahnir āsā 1.76.4; 6.11.2; tamaso nir amoci 5.1.2; 10.107.1; uṣasām aroci (açoci) 7.8.1; 10.2; rajaso vidharmaṇi 6.71.1; 9.86.30; dayate vāryāni 5.49.3; 9.90.2; uṣaso vi rājati 5.81.2; 9.71.7; 75.3; mahaḥ sāubhagasya 3.16.1; 4.55.8; madhunaḥ somyasya 4.35.4; 44.4; 6.20.3; vānir antūṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣām apaç ca 2.20.7; 6.22.8; jaritāram yaviṣṭha 1.189.4; 5.3.11; 10.80.7; para enāvareṇa 1.164.17, 18, 43; marçayati dvayena 1.147.4, 5; 5.3.7; manave bādhitāya 6.49.13; 7.91.1; vājino rāsabhasya 1.34.9; 3.53.5; rāya ā bhara 1.81.7; 9.61.26; dyumnān ā bhara 6.46.7; 8.19.15; prāvitā bhava 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the sama pāda, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 pādas, do not repeat in precisely the same form a single pāda. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the undiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. maghavadbhyaç ca mahyam ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur nā prathinā śāvaḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Ṣakra hymns; ṣakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxi, p. xlviii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term vāḷakhilya in KB. 30.8; ṢB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Vāḷakhilya pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Vāḷakhilya. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṅvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two trācas are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the Rig-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anūṣata = abhi brahmīr anūṣata. Similarly 9.29.1 opens with the words prāśya dhārā akṣaran, which are repeated in 9.30.1 as pra dhārā asya . . . akṣaran. Again, 4.39.1 begins:

āḥuṁ dadhikrām tam u nu ṣṭavāma
divas prthivyā uta carkirāma,
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma
vṛgā in mām uṣasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Čaunaka school of that Veda.²

Consecutive imitative stanzas.—The Vāḷakhilya mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, Prol. p. 217.

² See, The Atharva-Veda, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8 40 10 : taṁ çīṭā suvrktibhis tvesaṁ satvānam rgmiyam,
uto nu cid ya ojasā çusnasyāndāni bhedati
jeṣat svarvatīr apo nabhantām anyake same.
8 40.11 : taṁ çīṭā svadhvaram satyam satvānam ṛtvīyam,
uto nu cid ya ohata āndā çusnasya bhedaty
ajāḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his RV. Noten, p. 108, remarks aptly that the two stanzas, belonging to an Indrāgni hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist ajāḥ in 11, as compared with the milder modal jeṣat in 10.² Similarly 2.12.14 and 15 are little more than rhetorical ūhas of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of Vāḷakhilya variation of single stanzas in the AV., see e.g. AV. 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1 : kasya nūnam katamasyāmrtānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pītaram ca dr̥çeyam mātaram ca.

10.64.1 : kathā devānāṁ katamasya yāmani sumantu nāma çr̥navatām manāmahe,
ko mrlātu katamo no mayas kaiaṭ katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomān paçupā ivākaraṁ rāsvā pitar marutām sumnam asme,
bhadraḥ hi te sumatīr mrlayattamāthā vayam ava it te vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divah,
rātri stomāṁ na jigyuṣe.

¹ Cf. Grassmann, i 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64.

² Cf. the author, JAOS. xxix. 295.

³ Cf. Weber, Proc. Berlin Academy, 1900, p. 606.

The following little list is more or less of the same sort :

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences ; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas ; the metrical structure ; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by *Āyāvāṇva* Atreya, the seventh stanza is almost the same ; they are, in fact, intentional *ūha*-stanzas (*sunvatas : rebhataḥ ; brahmāṇi : kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pṛtanā* in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another ; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4 ; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipadā*-stanza ; cf. Bergaigne, *JA.* xiii (1888), 129 ; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṇvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4 ; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35 15), are both addressed to the Viṣve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza ; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas ; *dyāvāprthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *triṣṭubhs* at the end : 10.35 and 36 ; 10.43 and 44 ; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2 ; 145 ; 205 ; 218, note 3 ; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *apṛt*-hymns,

¹ According to AÇ. 7.12.9, 16 ; ÇÇ. 10.6.9, 16 at the *Niskevalya*,
the first at the *Marutvatīyaçāstra* ; the second

² Cf. Oldenberg, *Prol.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *āpram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *āpram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *apri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the *ṛtuprāiṣas* of the *ṣrāuta-ritual*. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are 1.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*pratuga-ṣastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍāṣa*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff., Oldenberg, *Religion des Veda*, p. 455, note; Prol. p. 193; Caland-Henry, *Agniṣtoma*, pp. 224 ff.; Olden-

berg, RV *Noten*, p. 1.

² Cf. also the *ṛtuprāiṣa* AV. 20.20; and the *khilas*, *adhyāya* 7, in Scheftelowitz, *Die Apokryphen des Rīg-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puroḷā agne pacatas* in 3.28.2; *puroḷācam pacatyam* in 3.52.2; cf. Bergaigne, *J.A.* xiii (1888), p. 20 ff.; Hillebrandt, *Ved. Myth.* i. 229; Oldenberg, *Rig-Veda Noten*, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the *Sūtras* are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (*maṇḍalas*).¹ The *apri*-hymns are the classical example. The *Viṣve Devāḥ* hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (*śākhās*) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in *J.A.* xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the *Aṣvins* are liable to be stated in the same formulaic language anywhere in the *Aṣvin* hymns. Yet a special tie connects the two *Aṣvin* hymns 1.116 and 1.117, both ascribed by tradition to *Kakṣivāt Dāirghatamasa*. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, *Ghoṣā Kakṣivati*); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two *Ṛbhū* hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheya*, *vājaratna*, *ratnadhā*, *ratnam dhā*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8^a, *ratham ye cakruḥ suvṛtaṁ nareṣṭhām*, and 4.36.2^a, *ratham ye cakruḥ suvṛtaṁ sucetasah*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3^a, *punar ye cakruḥ pitara yuvānā*, and 4.35.5^a, *çacyākarta pitara yuvānā*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2^d, *ekam vicakra camasaṁ caturdhā*, and 4.36.4^a, *ekam vi*

¹ See especially iii. 394, and i, Index, p. 540^a, under *maṇḍala*; iii, Index, p. 456^b, under *Ritual*.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvāṁ yajñeṣv ṛtvijam agne hotāram itate). The pāda 3.10.2^c, gopā ṛtasya dīdīhi sve dame is reproduced in 1.1.8^b, gopām ṛtasya dīdivim; 3.10.4^b, agnir devebhir ā gamat is practically identical with 1.1.5^c, devo devebhir ā gamat; 3.10.4^a, sa ketur adhvarāṇām is not very far in sense from 1.1.8^a, rājanam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengālī edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭīlyāçāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yāska's work of the same name;² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. 1, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvaṛkṣam for dhruvadṛkṣam (MSS. also dhruva īkṣam), that is dhruva + ṛkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p 17; Bolling and von Negelein, *Parīṣṭas* of the Atharva-Veda, i, p. 315. The many Brhats and Laghus testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Bohtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāśa* 75; *Rajatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*. *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis *atṛivat*, *vaśiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jama-dagnivat*, *vyaḥvavat*, or *nabhākavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kaṇva and the numerous Kaṇvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *reṣāma*, 'he for whom the sāman is made upon the ṛk', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287

family books, below, Part 3, chapter 5.

² See the more concrete results of the comparison of the eighth book with the other

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūhas or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣunnam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣunnam* in reference to Rudra's character (Rudra is *mīdhvas* and *giva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam: Laghucāṇakyaṃ, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schon dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mogen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergotzen (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

**WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMANĪ AS TO
THEIR AUTHORSHIP AND DIVINITY**

**AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED**

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devān eha vaksati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, priyastotro vanaspatih : 9.12.7^a, nityastotro vanaspatih.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.8.10^b (Madhuchandas Vaiṣvāmītra ; to Sarasvatī)
pāvakā naḥ sarasvatī vājebhir vājinīvatī,
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājinīvatī,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (§). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somaṁ piba ṛtunā tvā viçantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Aṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] § 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (§), and with ‘cf.’ (compare) before the citation. Thus,

§ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c–8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vāiçvāmitra

1.1.2^c (Madhuchandas Vāiçvāmitra ; to Agni)
agnīḥ pūrvēbhir īṣibhir īd̥yo nūtanāir utā,
sá devāñ éhá vakṣati.

4.8.2^c (Vāmadeva Gāutama ; to Agni)
sá hí védā vásudhitim mahāñ āródhanam diváh,
sá devāñ éhá vakṣati.

The metrical sequence of *vásudhitim* (never *vásū*^o) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM p. 124) in emending it. In this, Oldenberg (ZDMG lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vāiçvāmitra ; to Agni)
ágne yām yajñām adhvarām viçvátāḥ paribhūr ási,
sá id devéṣu gachati.

1.97.6^b (Kutse Āṅgīrasa ; to Agni or Agni Çuci)
tvām hí viçvatomukha viçvátāḥ paribhūr ási,
[ápa naḥ çoçucad aghám.]

☞ refrain, 1.97.1^a, 1^c-8^c

Variations upon *paribhū*-phrases at 2.2 5 (with *adhvaram*) and at 5.13.6 (with *devān*).

[1.1.5^c, devó devébhir á gamat : 3.10.4^b, agnir devébhir á gamat.]

Hymn 3.10 is ascribed to Viçvāmitra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vāiçvāmitra ; to Agni)
rājantam adhvarāṇām [gopām ṛtāsya dīdivim,]
vārdhamānam své dāme.

☞ cf. 3.10.2^c

1.27.1^c (Çunaḥpepa Ājigarti, called Devarāta ; to Agni)
ácvañ ná tvā vāravantam vandādhyā agnīm námobhiḥ,
samrājantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)
 mähikerava útāye [priyāmedhā ahūṣata,] 1.45.4^b
 rájantam adhvarānām agnīm çukréṇa çocisā.
 8.8.18^c (Sadhvaṇsa Kāṇva; to Açvins)
 [ā vām viçvābhir ūtibhūh] [priyāmedhā ahūṣata,] a: 7.24.4^a; b: 1.45.4^b
 rájantāv adhvarānām áçvinā yāmahūtiṣu.

Here the original is rájantam adhvarānām, it is primarily an Agni-motif, as pátir hy adhvarānām ágne at 1.44.9, sá ketúr adhvarānām at 3.10.4, and netāim adhvarānām at 10.46.4 clearly show. As applied to the Açvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrájantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of 1āj with sam; but rather (considering the absence of the paripanna samdhī RP. 1.4.7) as a denominative of samīāj (Sāyana · samrāt-svarūpam svāminam), 'playing the rôle of over-lord of'

The variation gopā rtāsyā dīdihī (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^d, see under 1.12.12, and cf. p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmitra; to Mitra and Varuṇa)
 mitráṁ huve pūtādakṣaṁ vāruṇaṁ ca riçādasam,
 dhīyaṁ ghr̥tācṁ sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa) [1.7.63.5^c
 [prāti vām sūra ūdite sūktāir] mitráṁ huve vāruṇaṁ pūtādakṣam,
 yáyor asuryām áksitaṁ jyéṣṭhaṁ viçvasya yāmann ácitā jigatnú.
 5.64.1^a (Arcanānas Átreya; to Mitra and Varuṇa)
 vāruṇaṁ vo riçādasam roṁ mitráṁ havāmahe,
 pári vrajéva bāhvor jaganvāṇsā svarṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless tristubh 7.65.1^b: see Part 2, chapter 2, Class B.11.

1.2.8^a (Madhuchandas Vaiçvāmitra; to Mitra and Varuṇa)
 rténa mitrávaruṇāv rtāvṛdhāv rtāsprçā,
 krátuṁ br̥hāntam açāthe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)
 yuvām vástrāṇi pīvasā vasāthe yuvór áchidrā mántavo ha sárgāh,
 ávātiratam ánr̥tāni viçva rténa mitrávaruṇā sacāthe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of rtāvṛdhāu (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks rtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used ἀπὸ κοινού so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhitī marks yemāte of 4.48 3 as a metrical vox media · see under 3 31.17. That the text does not read mitrāvarunā ṛtāvrdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vāiṣvāmitra ; to Indra)
 indrá yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
 suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vāiṣvāmitra ; to Indra)

ūpa brāhmāṇi harivo hāribhyāṁ sómasya yāhi pitāye sutāsya,
 indra tvā yajñāḥ kṣāmamāṇam ānaḍ ḍāçvān asy adhvarāsya praketaḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3 6^b as a fragment taken over from pāda a of the faultless tristubh 10.104.6 ; the more so, inasmuch as the three indrá yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1 3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vāiṣvāmitra ; to Viṣve Devāḥ)
 ómāsaç carṣaṇīdhrto víçve devāsa á gata,
 dāçvāṅso dāçúṣaḥ sutám.

2.41.13^a (Gṛtsamada ; to Viṣve Devāḥ) =

6.52.7^a (Ṛjicvan Bhāradvāja ; to Viṣve Devāḥ)

víçve devāsaḥ á gata ḍçñutá ma imām hávam,]
 ḍédām barhír ní ṣidata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ómasas as á ūmasas, with BR.

1.3.10^b (Madhuchandas Vāiṣvāmitra ; to Sarasvatī)
 pāvaká naḥ sárasvatī vājebhir vājínivati,
 yajñām vaṣṭu dhnyāvasuḥ.

6.61.4^b (Bhāradvāja ; to Sarasvatī)

prá ño deví sárasvatī vājebhir vājínivati
 dhññām avitry āvatu.

One is obviously patterned after the other · but which ?

1.4.1^b (Madhuchandas Vāiṣvāmitra ; to Indra)
 surūpakṛtnúm ūtāye sudúghām iva godúhe,
 juhūmási dyāvi-dyavi.

8.52(Vā.4).4^c (Āyu Kāṇva ; to Indra)

yásya tvām indra stómeṣu cākāno vāje vājñi chatakrato,
 tám tvā vayām sudúghām iva godúho juhūmási çravasyávaḥ.

The word godúh occurs thrice. At 1.164 26 and 8.52.4 it must mean 'milk'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milk', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godúhe in the proportion surūpakṛtnúm : sudúghām = ūtāye . godúhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifier of 8.52, considering the admittedly late character of the Vāḥkilya. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmitra; to Indra)

āthā te āntamānām vidyāma sumatīnām,
mā no āti khyā ā gahi.

10.89.17^b (Renu Vaiçvāmitra; to Indra)

evā te vayām indra bhuñjatīnām vidyāma sumatīnām nāvānām,
[vidyāma vāstor āvasā gr̥hānto] [viçvāmitrā utā ta indra nūnām.]

647 c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary. JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a trištubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmitrīd of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Renu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya ā vāram: 9.45.2^c, devān sākhibhya ā vāram]

1.4.6^c (Madhuchandas Vaiçvāmitra; to Indra)

utā naḥ subhāgān arīr vocēyur dasma kṛṣṭāyaḥ,
syāméd indrasya çármaṇi.

8.47.5^c (Trita Aptya; to Ādityas)

pāri no vṛṇajann aghā durgāni rathyò yathā,
syāméd indrasya çármaṇy ādityānām utāvasy
[anehāso va utāyaḥ suutāyo va utāyaḥ.]

647 refrain, 8.47.1^{ef}—18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmitra; to Indra)

asyā pītṛā çatakṛato ghanó vṛtrāṇām abhavaḥ,
prāvo vājeṣu vājinam.

1.176.5^d (Agastya; to Indra)

āvo yāsya dvibārhaso 'rkéṣu sānuśág āsat,
ājāv indrasyendo prāvo vājeṣu vājinam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmitra; to Indra)

yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,
tāsmā indrāya gāyata.

8.32.13^{ab+c} (Medhatithi Kāṇva; to Indra)
 yó rāyò 'vánir mahán supārāḥ sunvatāḥ sákhā,
 tám indram abhí gāyata.

1.5.4^c (Madhuchandas Vāiṣvāmītra; to Indra)
 yásya samsthé ná vṛṇváte hári samātsu çatrahavah,
 tásmā indrāya gāyata.

1.5.1^b (Madhuchandas Vāiṣvāmītra; to Indra)
 á tv étā ní śdaténdram abhí prá gāyata,
 sákhāya stómavāhasah.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 pāntam á vo ándhasa indram abhí prá gāyata,
 viçvāsāham çatákratuṁ mánhiṣṭham çarṣanīnām.

1.5.2^{a+b+c} (Madhuchandas Vāiṣvāmītra; to Indra)
 purūtāmam purūṇām içānam váryāṇām,
 indram sóme sácā suté.

6.45.29^a (Çamyu Bārhaspatya; to Indra)
 purūtāmam purūṇām stotīṇām vívāci,
 vājebhir vājayatām.

1.24.3^b (Çunahçepa Ājigarti, called Devarāta; to Savitar)
 abhí tvā deva savitar içānam váryāṇām,
 sādāvan bhāgām imahe.

8.71.13^b (Sudṛiti Āṅgīrasa, or Purumīdha Āṅgīrasa; to Agni)
 agnir isām sakhyé dadātu na içe yó váryāṇām,
 agnīm toké tánaye çaçvad imahe vásuṁ sántam tanūpām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhuvīpa Ambarīṣa; to Waters)
 içānā váryāṇām kṣáyantiç carṣanīnām,
 apó yācāmi bheṣajām.

8.45.29^c (Triçoka Kāṇva; to Indra)
 ṛbhukṣānam ná vartava ukthéṣu tugryāvīdham,
 indram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtāmam purūṇām gives occasion: *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann); *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Fischel, *Ved. Stud.* 1. 36, renders 6.45.29^{ab} thus: 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger'; but the parallel at 1.5.2 makes against taking purūṇām out of its own pāda; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In içe yó váryāṇām we have again a case of 'phrase-inflection', the nominative to içānam váryāṇām.

1.5.4^c: 1.4.10^c, tásmā indrāya gāyata: 8.32.13^c, tám indram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 sutapāvne sūtā imé ūcayo yanti vītāye,
 sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra) ✓
 pātnivantaḥ sūtā imā uçānto yanti vītāye,
 apām jāgmīr nicumpunāḥ.

1.137.2^b (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)
 imā ā yātam indavaḥ sómāso dādhyāçiraḥ sūtāso dādhyāçiraḥ,
 utā vām uşāso budhī ṛsākām sūryasya raçmibhiḥ, 1.47.7^d
 sūtó mitráya varuṇāya pītāye cārur ṛtāya pītāye. 1.137.2^g

5.51.7^b (Svastyātreya Atreya ; to Viçve Devāḥ)
 sūtā indrāya vāyāve sómāso dādhyāçiraḥ, 5.51.7^a
 nimnām ná yanti síndhavo bhī prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)
 imā indrāya sunvire sómāso dādhyāçiraḥ,
 tān ā mādāya vajrahasta pītāye hāribhyām yāhy óka ā.

9.22.3^b (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)
 eté pūtā vipaçcitāḥ sómāso dādhyāçiraḥ, 9.22.3^a
 vipā vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kaçyapa ; to Soma Pavamāna)
 sūtā indrāya vajrīṇe sómāso dādhyāçiraḥ,
 pavītram āty aksaran.

9.101.12^b (Manu Sāmvarana ; to Soma Pavamāna)
 eté pūtā vipaçcitāḥ sómāso dādhyāçiraḥ, 9.22.3^a
 sūryāso ná darçatāso jigatnávo dhruvā ghrté.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6 34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 tvām stómā avivṛdhan tvām ukthā çatakrato,
 tvām vardhantu no girāḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
 tvām agne maniṣṭhas tvām hinvanti cītibhiḥ, 3.10.1^a
 tvām vardhantu no girāḥ.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, īçāno yavayā vadhām : 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divó vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.8^b (Madhuchandas Vaiṣvāmītra ; to Indra)
 indro dīrghāya cākṣasa ā sūryam rohayaḍ divī,
 ví góbbhir ádrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
 āmāsu pakvām āiraya ā sūryam rohayaḍ divī,
 gharmām ná sāmān tapatā suvrktībhir jūṣtam girvaṇase brhāt.
 9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
 sómo mīdhvān pavate gātuvittama īṣir vipro vicakṣaṇāḥ,
 tvām kavīr abhavo devavītama ā sūryam rohayaḍ divī.
 10.156.4^c (Ketu Agneya ; to Agni)
 āgne náksatram ajāram ā sūryam rohayaḍ divī,
 dādhaḥ jyōtir jānebhyah.

1.7.4^c (Madhuchandas Vaiṣvāmītra ; to Indra)
 indra vājeṣu no 'va sahāsrāpradhaneṣu ca,
 ugrā ugrābbhir ūtībhiḥ.

1.129.5^c (Parucchepa Dāivodasi ; to Indra)
 ní ṣū namātimatiṁ kāyasya cit téjīṣṭhābbhir arāṇibhir nótībhir,
 ugrābbhir ugrotībhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vaiṣvāmītra ; to Indra)
 vīṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ójasā,
 ícāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rahugana ; to Indra)
 yā éka íd vidāyate [vāsu mártāya dācūse,]
 ícāno āpratiṣkuta indro aṅgā. 1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit

1.7.9^a (Madhuchandas Vaiṣvāmītra ; to Indra)
 yā ékaç carṣaṇīnām vāsūnām irajyāti,
 indraḥ páñca kṣitīmām.

1.176.2^b (Agastya ; to Indra)
 tāsminn ā veçayā giro yā ékaç carṣaṇīnām,
 ānu svadhā yām upyāte yāvaṁ ná cārkrṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ékaç carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 índraṃ vo viçvátas pári hávāmahe jánebhyaḥ,
 asmákam astu kévalaḥ.

1.13.10^c (Medhātithi Kāṇva ; to Tvaṣṭar)
 ihá tvāṣṭaram agriyám viçvárūpam úpa hvaye,
 asmákam astu kévalaḥ.

The form hávāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āprī-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 vayám çúrebhir ástrbhir índra tváyā yujá vayám,
 sāsahyāma pṛtanyatáḥ.

8.40.7^d (Nābhāka Kāṇva ; to Indra and Agni) ✓
 yád indrāgní jánā imé vihváyante tánā girá,
 asmákebhīr nībhīr vayám sāsahyāma pṛtanyató
 1 vanuyāma vanuṣyató 1 nābhantām anyaké same,

☞ e: 1.132.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 1 áśya te sakhyé vayám 1 távendo dyumná uttamé,
 sāsahyāma pṛtanyatáḥ. ☞ 9.61.29^a

Prefixion of the four syllables índratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q.v. Under 2.8.6 it appears that -yāma pṛtanyatáḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayá ha svíd yujá vayám, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓
 mahān índraḥ parāç ca nú mahitvám astu vajrīṇe,
 dyāur ná prathinā çávaḥ.

8.56(Val.8).1^c (Pṛṣadhra Kāṇva ; Dānastuti of Praskaṇva)
 1 prāti te dasyave vṛka rādho 1 adarçy áhrayam,
 dyāur ná prathinā çávaḥ. ☞ ab: 8.55.1^c

‘Great is Indra, aye, more than great : greatness be his that wields the bolt ; might, wide as the heaven.’ Here the ascription of might or çávas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called áparitām (Sāyaṇa : çatrubhir aparigatām avyāptam). But as a nearly synonymous sequel to rādho áhrayam, ‘a gift that brings no shame to the giver’ (Sāyaṇa on 5.79.5 : alajjāvaham), ‘no shabby gift’, pāda c is plainly not fit. It is not fit, even if we assign to çávas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāḷakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra ; to Indra), followed by 1.8.8
 yáḥ kuṣṭhī somapátamaḥ samudrá iva pínvate,
 urvī ápo ná kākúdaḥ,—

evā hy āsya sūnītā virapçī gōmatī mahī,
pakvā çākḥā nā daçuṣe.

8.12.5^b (Parvata Kāṇva ; to Indra)
imān juṣasva girvaṇaḥ samudrā iva pinvate,
indra viçvābhir ūtibhir vavākṣitha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stōmah (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought' !) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the tria 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind. Indra viçvābhir ūtibhir is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stōmēbhir viçvacarṣaṇe : 5.14.6^b, stōmēbhir viçvacarṣaṇim]

1.9.6^a (Madhuchandas Vāiṣvāmītra ; to Indra)
asmān sū tātra codayendra rāyē rābhasvataḥ,
tūvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kāṭya ; to Agni)
çagdhī vājasya subhaga prajāvatō 'gne bṛhatō adhvaré,
sām rāyā bhūyasā sṛja mayobhūnā tūvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyana, with cheerful confidence, says evaṁvidhena dhane-nāsmān saṁsṛja saṁyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kāṭya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyah . . . yāçasvatāḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vāiṣvāmītra ; to Indra)
asmé dhehi çrávo bṛhád dyumnám sahasrasātātamam,
indra tá rathínir iṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Aṇvins, and Uṣas)
jūsto hí dūtō āsi havyavāhanō 'gne rathír adhvarāṇām,
sajūr aṇvibhyām uṣāsā suvīryam asmé dhehi çrávo bṛhát.

1.44.2^b

8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvān aryó vipaçeitō 'ti khyas tūyam á gahi,
asmé dhehi çrávo bṛhát.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé pṛthú çrávo bṛhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo máhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra) ✓

sutē-sute nyōkase br̥hád br̥hatá éd arīḥ.

īndrāya çūṣām arcati.

10.96.2^d (Baru Aṅgirasa or Sarvahari Āindra ; Haristutiḥ)

hārīm hī yōnim abhī yé samāsvaran hinvānto hārī divyām yāthā sādah,
ā yām pṛṇāntu hārībhir ná dhenáva īndrāya çūṣām hārīvantam arcata.

10.133.1^b (Sudās Pājavana ; to Indra)

prō sy āsmāi purorathām īndrāya çūṣām arcata,

abhīke cid u lokakṛt saṃgé samātsu vṛtrahā-

-smākam bodhi coditā

ḥ nabhantām anyakēṣām jyākā ādhi dhānvasu.] ~~cf.~~ refrain, 10.133.1^{fg} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hārī-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra) ✓

ēhi stómān abhī svarābhī gr̥ṇthy ā ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnībhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyó dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra) ✓

ukthām īndrāya çāṁsyaṃ vārdhanam puruniṣṣidhe,

çakró yāthā sutēsu ṇo rārāṇat sakhyēsu ca.

5.39.5^b (Atri Bhāuma ; to Indra) ✓

āsmā it kāvyaṃ vāca ukthām īndrāya çāṁsyaṃ,

tāsmā u brāhmavāhase ḥ giro vardhanty ātrayo

gīraḥ çumbhanty ātrayaḥ.]

~~cf.~~ 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra ; to Indra) ✓

suvivṛtam sunirājam indra tvādātām id yāçah,

gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6^c (Viçvāmītra ; to Indra)

gīrvaṇaḥ pāhī naḥ sutām mādhor dhārābhir ajoyase,

indra tvādātām id yāçah.

8.64.1^b (Pragātha Kapva ; to Indra) ✓

ūt tvā mandantu stómāḥ kṛṇuṣvā rādho adrivaḥ,

āva brahmadviṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçah of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥçesaṃ prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render yāçah by Schatz, which it does not mean. The adjectives fit gāvāñ vrajām to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6^c stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6^c, instead of indra tvādatam id yāçah, we had āva brahmadvišo jahī, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvādatam id yāçah may be noted. Ludwig Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vāiçvāmītra; to Indra)

nahī tvā ródasi ubhé rghāyāmānam invataḥ,
jé aḥ svārvatir apāḥ sām gā asmābhyam dhūnuhi.

1.176.1^c (Agastya; to Indra)

mātsi no vasyaiṣṭaya ḥindram indo viśā viça, 1.176.1^b
rghāyāmāna invasi çatrum ānti nā vindasi.

8.40.10^e (Nābhaka Kāṇva; to Indra and Agni)

tām çiçitā suvrktibhis tveṣām sātvanam ṛgmīyam,
utó nū cid yā ójasā çuṣṇasyaṇḍāni bhédati, jéçat svārvatir apó, ḥnābha-
ntām anyaké same, refrain, 8.39.1^b ff.

8.40.11^e (The same)

tām çiçitā svadhvarām satyām sātvanam rtvīyam,
utó nu cid ya ohata ḥṇḍā çuṣṇasya bhédaty, ájāñ svārvatir apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of rghāyāmānam in 1.176.1^c is to be rejected (*Études sur le Lexique*, s.v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.) The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless both invataḥ and invasi are transitive; in the latter case çatrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vāikhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunirājam had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of sunirājam to vrajām has its analogy with that of sudūghāh to apāḥ. Oldenberg carries over imahe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiçvāmītra; to Indra) ✓
 vidmā hī tvā vṛśantamañ vājeṣu havanaçrūtam,
 vṛśantamasya hūmaha ūtīm sahasrasātāmam.

5.35.3^b (Prabhūvasu Āṅgīrasa; to Indra) ✓
 ā té 'vo vāreṇyam vṛśantamasya hūmahe,
 vṛśajūtir hī jajñīṣā abhūbhīr indra turvāṇih.

1.11.1^c (Jetr Mādhubhandasa; to Indra) ✓
 indram viçvā avivṛdhan samudrāvyaçasam gīraḥ,
 rathītāmāñ rathīnām vājānām sātpatīm pātīm.

8.45.7^c (Triçoka Kaṇva; to Indra) ✓
 yād ajīm yāty ajikṛd indraḥ svaçvayūr ūpa,
 rathītāmo rathīnām.

For samudrāvyaçasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītāmo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītāmo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetr Mādhubhandasa; to Indra) ✓
 sakhyé ta indra vājīno mā bhema çavasas pate,
 tvām abhī prā ṇonumo jētāram āparājitam.

5.25.6^d (Vasūyava Ātreyaḥ; to Agni) ✓
 agnīr dadāti sātpatīm sāsāha yó yudhā nṛbhīh,
 agnīr ātyam raghuṣyādām jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, mā bhema mā çramiṣmograsya sakhyé táva.

1.11.8^{a+b} (Jetr Mādhubhandasa; to Indra) ✓
 indram içānam ójasābhī stómā anūṣata,
 sahasram yāsa rātāya utā vā sānti bhūyasīh.

8.76.1^b (Kurusuti Kaṇva; to Indra) ✓
 imām nú māyīnam huva indram içānam ójasā,
 marūtantañ ná vṛñjāse.

6.60.7^b (Bharadvāja; to Indra and Agni) ✓
 indragñi yuvām imē 'bhī stómā anūṣata,
 pībatañ çambhuvā sutām.

Cf. abhī stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.60.2^b, namely, abhī stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra içāna ójasā 8.40.5^e; éka içāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnīr içāna ójasā TB. 1.5.5.2^e.

Group 2. Hymns 12–23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe : 1.36.3^a, prā tvā dūtām vṛṇīmahe : 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva ; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura ; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viṣvāvedasam,
mahás te sató ví caranty arcáyo divi spṛṇanti bhānāvah.

cf. 1.12.1^a

1.44.7^c (Praskaṇva Kāṇva ; to Agni)

hótāraṁ viṣvāvedasam sám hí tvā víṣa indháte,
sá á vaha puruhūta prácetasó 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva ; to Agni)

yájiṣṭham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kakubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva ; to Agni)

agne devān ihá vaha jajñānó vṛktábarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva ; to Agni)

sá naḥ pāvaka dīdivo, 'gne devān ihá vaha,
úpa yajñām haviṣ ca naḥ.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva ; to Agni)

agne devān ihá vaha sādāyā yóniṣu triṣu,
pári bhūṣa píba ṛtúnā.

Cf. the similar pāda tábhur devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva ; to Agni)

tān ucató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhiṣi.

1.74.7^c (Gotama Rāhugaṇa ; to Agni)

ná yór upabdir áṣvyaḥ ṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 [yājamānāya sunvatā] āgne suvīryam vaha,
 devāir ā satsi barhiṣi. 5.26.5^a

8.44.14^c (Virūpa Āṅgīrasa ; to Agni)
 sā no mitramahas tvām āgne çukrēṇa çocīṣā,
 devāir ā satsi barhiṣi. 8.1.12.12^a

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhatithi Kāṇva ; to Agni)
 agnīnāgnīḥ sām idhyate kavīr grhāpatir yūvā,
 havyaṇvād juhvāsyah.

7.15.2^c (Vasiṣṭha Maitravaruṇi ; to Agni)
 [yāḥ pāñca carṣaṇīr abhi] niṣasāda dāme-dame,
 kavīr grhāpatir yūvā. 7.86.2^c

8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvām agne brhād vāyo dādḥāsi deva dāçūṣe,
 kavīr grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from older times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānam viçpātīm kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmanam adhvaré: 5.51.2^b, satyadharmano adhvarām.]

1.12.9^c (Medhatithi Kāṇva ; to Agni)
 yó agnīm devāvītaye háviṣmān āvívāsati,
 tásmāi pāvaka mṛṇaya.

8.44.28^c (Virūpa Āṅgīrasa ; to Agni)
 [ayām agne tvé āpi] jaritā bhūtu santya,
 tásmāi pāvaka mṛṇaya. 8.2.5.8^c

1.12.10^a (Medhatithi Kāṇva ; to Agni)
 sā naḥ pāvaka dīdivó [gne devān ihā vaha,
 ūpa yajñām havīç ca naḥ. 1.12.3^a

3.10.8^a (Viçvāmitra Gathina ; to Agni)
 sā naḥ pāvaka dīdihi dyumād asmé suvīryam,
 bhāvā stotṛbhyo āntamaḥ svastāye.

For 3.10.8^b cf. 3.13.7^c, dyumād agne suvīryam.

1.12.10^b: 1.12.3^a ; 1.15.4^a, āgne devān ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva; to Agni)

sá na stávāna á bhara gāyatrēṇa náviyasā,
rayīm virávatīm íṣam.

8.24.3^a (Viçvamanas Vāiṣṭya; to Indra)

sá na stávāna á bhara rayīm citráçravastamam,
niréké cid yó harivo vásur dadīḥ.

9.40.5^a (Brhanmati Āṅgīrasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotrē suvīryam,
jaritūr vardhaya girāḥ.

9.61.6^{a+b} (Amahīyu Āṅgīrasa; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm virávatīm íṣam,
īçānaḥ soma viçvātāḥ.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa náviyasā is parenthetic. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* 1. 155 ff; the same author's Glossary to the *Rig-Veda*, s.v; Ludwig, *Über Methode*, p. 29, Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1^a; stutá stávāna á bhara, 5.10.7^b; and ágne virávatīm íṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva; to Agni)

ágne çukrēṇa çociṣā viçvābhir devāhūtibhiḥ,
imām stómaṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa; to Agni)

sá no mitramahas tvám ágne çukrēṇa çociṣā,
devāir á satsi barhīṣi,

1.12.4^c

10.21.8^a (Vimada Āindra; to Agni)

ágne çukrēṇa çociṣorú prathayase brhát,
abhikrándan vṛṣāyase ví vo máde gárgham dadhāsi jāmīsu vívaksase.

8.43.16^c (Virūpa Āṅgīrasa; to Agni)

ágne bhrátāḥ sáhaskṛta rōhidaçva çūcivrata,
imām stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, genieße dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufen, finde gefallen an diesem unsern liede' Oldenberg, *SBE.* xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with thus our praise.' This rendering takes some liberties with the position of viçvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concise.)

For pādas similar to 1.12.12^a in sense and form, see, agnīm gukréṇa gocisā, 1.45.4; agniḥ gukréṇa gocisā, 8.56(Vāl. 8).5; āgne tigména gocisā, 10.87.23; agnis tigména gocisā, 6.16.28; vṛṣā gukréna gocisā, 10.187.3; úsaḥ gukréna gocisā, 1.48.14 4 52.7. Cf. also the bahuvrihis gukrāgocih and tigmāgocih—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])

mādhumantāṁ tanūnapād yajñāṁ devēsu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^o

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghṛtāvantaṁ ūpa māsi mādhumantāṁ tanūnapāt,
yajñāṁ viprasya māvataḥ, caṣamānāsya dācūṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^o, adyā kṛṇuhi vitāye: 6.53.10^o, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^o, āsi hótā mánurhitaḥ: 1.14.11^a; 6.16.9^a, tvām hótā mánurhitaḥ;
8.34.8^a, ā tvā hótā mánurhitaḥ.]

1.13.5^a (Medhatithi Kāṇva; to Barhis [Āpra])

strñitā barhír ānuṣág ghṛtāpr̥sthaṁ manīṣiṇaḥ,
yātrām̐tasya cáksaṇam.

3.41.2^b (Viṣvāmitra; to Indra) ✓
sattó hótā na rtvīyas tistiré barhír ānuṣák,
āyujran prātár ádrayaḥ.
8.45.1^b (Praskaṇva Kāṇva; to Agni)
ā ghā yé agnīm indhaté str̥ñānti barhír ānuṣák,
yēsām̐ indro yúvā sákhaḥ.]

cf. refrain, 8.45.1^a—3^o

1.13.6^{a+b} (Medhatithi Kāṇva; to Devir Dvārah [Āpra])

vī grayantām rtāv̐dho dvāro devír asaṣcátāḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī grayantām rtāv̐dhaḥ prayāi devébhyo mahīḥ,
pāvakāsah puruspf̐ho dvāro devír asaṣcátāḥ.

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{ab} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfri) as to preclude final judgement. The word asaṣcátāḥ would seem here to mean 'not sticking', i e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+c} (Medhatithi Kāṇva ; to Uṣāsānakṭā [Āpra])
 náктоśāsā supéçasāsmín yajñā úpa hvaye,
 idám no barhír āśáde.

1.142.7^b (Dirghatamas Āucathya ; to the same)

ā bhādamāne upāke náктоśāsā supéçasā,

yahví ṛtāsyā mātārā sīdatām barhír ā sumāt.]

§ 1.142.7^{cd}

8.65.6^c (Pragātha Kāṇva ; to Indra)

sutāvantas tvā vayām prāyasyanto havāmahe,

§ 5.20.3^d

idám no barhír āśáde.

10.188.1^c (Cyena Āgneya ; to Agni Jātavedas)

prā nūnām jātāvedasam ācvaṁ hinota vājīnam,

idám no barhír āśáde.

1.13.8^{bc} (Medhatithi Kāṇva ; to Daivyāu Hotārāu Pracetasāu [Āpra])
 tā sujihvā úpa hvaye hótārā dāivyā kavī,
 yajñām no yakṣatām imām.

1.142.8^{bc} (Dirghatamas Āucathya ; to the same)

mandrājihvā jugurvāṇi hótārā dāivyā kavī,

yajñām no yakṣatām imām sidhrām adyā divispṛcam.]

§ 1.142.8^d

1.188.7^{bc} (Agastya ; to the same)

prathamā hí suvācasā hótārā dāivyā kavī,

yajñām no yakṣatām imām.

Cf. the vaguely related pāda 2.41.20^c, yajñām devēṣu yachatām, preceded (cf. 1.142.8^d) by sidhrām adyā divispṛcam.

1.13.9 (Medhatithi Kāṇva ; to Tisro Devyāḥ [Āpra])=

5.5.8 (Vasuṣruta Ātreya ; to the same)

ilā sárasvatī mahī tísro devír mayobhúvaḥ,

barhīḥ sīdantv asrīdhaḥ.

1.13.10^c : 1.7.10^c, asmākam astu kévalaḥ.

1.14.1^b (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 ābhir agne dúvo gíro vícvebhiḥ sómapītaye,
 devébhir yāhi yáksi ca.

8.21.4^d (Sobhari Kāṇva ; to Indra)

vayām hí tvā bāndhumantam abandhávo viprāsa indra yemimā,

yā te dhāmāni vṛṣabha tébhír ā gahi vícvebhiḥ sómapītaye.

It is tempting to see in ā . . . vícvebhiḥ sómapītaye devébhir yāhi, 1.14.1, the original of the repeated pāda; in 8.21.4 on the other hand vícvebhiḥ seems to mark the use of the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a *varia lectio*, as, e g, in the yajus-formula, yat te 'nādhṛstam nāma yajñīyam (KS. nāmānādhṛsyam, MS. dhāmānādhṛsyam) tena tvādadhe (see my *Vedic Concordance*); or puruṣtutasya nāmabhīḥ in MS 4.12.3; 184.5. to puruṣtutasya dhāmabhīḥ, RV. 3 37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the *Concordance*. In 8.21.4, yā te dhāmāni . . . tébhīr ā yahī viṣvebhīḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8 21.4° is hypermetric (see Oldenberg, *Prolegomena* p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
 indravāyū bṛhaspátim mitrāgnīm pūṣānam bhāgam,
 ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
 indravāyū bṛhaspátim suhāvehá havāmahe,
 yāthā naḥ sārva īj jānaḥ sāmgatyām sumānā āsat.
 6.16.24^b (Bharadvāja; to Agni)
 tā rājānā ōcivratādityān mārutaṁ gaṇām,
 vāso yāksīhā ródasi.

On the frequent omission of the verb (1.14 3) see Fischel, *Ved. Stud.* i. 12; Oldenberg, *RV. Noten*, p. 427^a (*Erganzung von Weggelassenem*). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
 īlate tvām avasyāvaḥ kāṇvāso vṛktābarhiṣaḥ,
 haviṣmanto aramkṛtaḥ.

8.5.17^b (Brahmatithi Kāṇva; to Aṣvins)
 jánāso vṛktābarhiṣo, haviṣmanto aramkṛtaḥ, 3.59.9^b
 yuvām havante aṣvinā, 1.47.4^d

Inasmuch as the expression jánāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
 ghr̥tāprsthā manoyūjo yé tvā váhanti váhnayaḥ,
 ā devān sómapīṭaye.

6.16.44° (Bharadvāja; to Agni)
 āchā no yāhy ā vahā, bhī prāyānsi vītāye, 1.135.4^b
 ā devān sómapīṭaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For váhnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Fischel, *Ved. Stud.* i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 tvām hótā mánurhitó 'gne yajñēṣu sídasi,
 sémām no adhvarām yaja.

6.16.9^a (Bharadvāja ; to Agni)
 tvām hótā mánurhito váhnir āsá viduṣṭarah,
 āgne yákṣi divó vícaḥ.
 1.26.1^c (Çunaḥṣepa Ājgarti, alias Devarāta ; to Agni)
 vásiṣvā hi miyedhya vástrāṇy ūrjām pate,
 sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pādas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 yuḁṣvā hy áruṣī ráthe haríto deva rohitaḥ,
 ṭábhīr devān ihā vaha.]

cf. 1.12.3^a

5.56.6^a (Çyāvāḥva Ātreya ; to Maruts)
 yuṁgdhvām hy áruṣī ráthe yuṁgdhvām rátheṣu rohitaḥ,
 ṭyuṁgdhvām hāri ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.]

I.134.3^{bc}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hāri are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hāri. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyasti rhyme of the same distich in a stanza that is *brhati* ;¹ no other such rhyme occurs in the hymn ; no atyasti occurs in the hymn. And now, furthermore, this atyasti distich is obviously done over from the again unexceptionable stanza in atyasti metre, 1.134.3 :

vāyūr yuṁkte rōhitā vāyūr aruṇā vāyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear, three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pādas, its stained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra) --
 indra sómam píba ṛtúnā tvā viçantv índavaḥ,
 matsarāśas tādokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 ā tvā viçantv índavaḥ ṭsamudrām iva síndhavaḥ,]
 ná tvām indráti ricyate.]

8.6.35^b

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Maruts)
 mārutaḥ pibata rtūnā potrād yajñām punītana,
 yūyām hī śthā sudānavaḥ.

6.51.15^a (Rijicvan Bhāradvāja ; to Viṣve Devāḥ, here Maruts)
 yūyām hī śthā sudānava ṇdrajyeṣṭhā abhidyaḥ, 6.51.15^b
 kārtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvatsa Kāṇva ; to Maruts)
 yūyām hī śthā sudānava rūdrā ṛbhukṣaṇo dāme,
 utā prācetaso māde.

8.83.9^a (Kustidin Kāṇva ; to Viṣve Devāḥ, here Maruts)
 yūyām hī śthā sudānava ṇdrajyeṣṭhā abhidyaḥ, 6.51.15^b
 ādhā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the rtuyāja ; see Hillebrandt, *Vedische Mythologie*, i. 260 ff., Oldenberg, *Religion des Veda*, pp. 383, 455 ; Caland and Henry, *L'Agnistoma*, pp. 224 ff. ; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns ; whatever may be the antiquity of the rtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbruck, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also *AV. 11.9.2^d*, 26°. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions. They seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī śthā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.8^c (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Tvaṣṭar)
 abhī yajñām gṛṇhi no gnāvo neṣṭaḥ piba rtūnā,
 tvām hī ratnadhā āsi.

7.16.6^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 kṛdhī rātnam yājamānāya sukrato tvām hī ratnadhā āsi,
 ā na ṛtē ṣiṣhi viṣvam ṛtviṣam suśāṇso yāç ca dākṣate.

1.15.4^a : 1.12.3^a, 10^b, āgne devāḥ ihā vaha.

1.15.7^{a+c} (Medhatithi Kāṇva ; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā draviṇaso grāvahastāso adhvaré,
 yajñēṣu devām ilate.

1.96.8^a (Kutsa Āṅgīrasa ; to Agni, or Agni Draviṇodāḥ)
 draviṇodā draviṇasas turāsyā draviṇodāḥ sánarasya prá yaṇsat,
 draviṇodā virāvatim isam no draviṇodā rāsate dīrghām āyuh.

5.21.3^d (Sasa Ātreya; to Agni)

tvām vígve sajośaso ḍdevāso dūtām akrata,

cf. 5.21.3^b

saparyāntas tvā kave yajñéṣu devām ilate.

6.16.7^c (Bharadvāja to Agni)

tvām agne svādhyo mártāso devāvītaye,

cf. 6.16.7^a

yajñéṣu devām ilate.

The pāda, yajñéṣu devām ilate, in 1.15.7, requires a second accusative, as in 5.21.3; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a dravinodā to dravinodām. So also Weber, Ind. Stud. xiii. 58; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes dravinodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yaska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to dravinodām, but his rendering does not land him very far from such emendation: 'als [den?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anfehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains dravinodā, and translates: 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agnistoma, p. 227: 'Dravinodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (— — —), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that dravinodām once stood in 1.15.7^a, where now stands dravinodā, and that it was simply infected by the nominative dravinodā in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to dravinodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva; to Dravinodāḥ)

dravinodāḥ pipīṣati juhóta prá ca tiṣṭhata,

neṣṭrād ṛtūbhir iṣyata.

10.14.14^b (Yama Vāivasvata; to Yama)

yamāya ghr̥tāvad dhavīr juhóta prá ca tiṣṭhata,

sā no devéṣv ā yamad ḍdirghām āyuh prá jivāse.

cf. 10.14.14^a

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetical. Ludwig, 789: 'der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva; to Indra)

īndraṁ prātār havāmaha īndraṁ prayaty ādhvaré,

īndraṁ sómasya pītāye.

8.3.5^b (Medhyātithi Kāṇva; to Indra)

īndram id devātātaya īndraṁ prayaty ādhvaré,

īndraṁ samiké vaníno havāmaha īndraṁ dhánasya sātāye.

3.4.2.4^a (Viṣvāmitra; to Indra) ✓

īndraṁ sómasya pītāye stómair ihá havāmahe,

ukthébhiḥ kuvíd agámat.

- 8.17.15^d (Irimbiṭhi Kāṇva; to Indra) ✓
 pṛdakusānur yajatō gavésana ékaḥ sánn abhí bhūyasah,
 bhūrṇim áçvaṁ nayat tujā purō grbhéndraṁ sómasya pītāye.
 8.92.5^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
 tām v abhí prācat, éndraṁ sómasya pītāye, 8.15.1^a
 tād id dhy āsya vārdhanam.
 8.97.11^b (Rebha Kāçyapa; to Indra) ✓
 sām m rebhāso asvarann indraṁ sómasya pītāye,
 svāpatim yād m vrdhé dhṛtāvratō hy ójasā sām utībhīh.
 9.12.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 abhí viprā anūṣata gāvo vatsām ná mātārah,
 indraṁ sómasya pītāye.

Cf. agnīm prayaty ādhvare and the like under 5.28.6^b, indrah sómasya pītāye under 1.55.2^c; indra sómasya pītāye, 8.65.3^c; and asyā sómasya pītāye under 1.22.1^c—Hymn 1.16 shares two pādas with 3.42; see next item.

- 1.16.4^a (Medhātithi Kāṇva; to Indra) ✓
 ūpa naḥ sutām ā gahi hāribhir indra keçibhih,
 suté hí tvā hāvāmāhe.

- 3.42.1^a (Viçvāmītra; to Indra) ✓
 ūpa naḥ sutām ā gahi sómam indra gāvāçiram,
 haribhyām yās te asmayūh.
 5.71.3^a (Bāhuvrīkta Atreya; to Mitra and Varuṇa)
 ūpa naḥ sutām ā gataṁ vāruṇa mitra dāçūṣah, 5.71.3^b
 asyā sómasya pītāye. 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preceding item.

[1.16.5^a, sémām na stómam ā gahi: 8.66.8^c, sémām na stómam jujuṣāná ā gahi.]

- 1.16.5^b (Medhātithi Kāṇva; to Indra) ✓
 sémām na stómam ā gahy, ūpedām sávanam sutām, cf. 1.16.5^a
 gāurō ná tṛṣitāh piba.

- 1.21.4^b (Medhātithi Kāṇva; to Indra and Agni) ✓
 ugrā sánta havāmāha ūpedām sávanam sutām,
 indrāgnī éhá gachatām.
 6.60.9^b (Bharadvāja; to Indra and Agni) ✓
 tābhīr ā gachataṁ narópedām sávanam sutām,
 indrāgnī sómapṛtaye. 6.60.9^c

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf. 1.16.8^a.

[1.16.6^a, imé sómāsa indavaḥ: 9.46.3^a, eté sómāsa indavaḥ.]

1.16.8° (Medhātithi Kāṇva ; to Indra) ✓

viçvam ít sávanam sutám indro mādāya gachati,
vṛtrahá sómapīṭaye.

8.93.20° (Sukakṣa Āṅgīrasa ; to Indra)

kásya vṛṣā suté sácā nyútivān vṛṣabhó raṇat,
vṛtrahá sómapīṭaye.

[1.16.9^a, sémām naḥ kāmam á pṛṇa: 8.64.6°, asmákam kāmam á pṛṇa.]

1.17.1° (Medhātithi Kāṇva ; to Indra and Varuṇa)

indrāvaruṇayor ahám samrájor áva á vṛṇe,
tá no mṛlāta idṛṇe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,
gām áçvam poṣayitnv á sá no mṛlātīdṛṇe.

6.60.5° (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha [indrāgní havāmahe,]
tā no mṛlāta idṛṇe.

5.86.4^b

Read, perhaps, in 4.57.1°, poṣayitnūā (poṣayitnvā), agreeing with kṣétrasya pátinā, and governing gām áçvam.

[1.17.2^b, hávam víprasya mávataḥ: 1.142.2°, yajñám víprasya, &c.]

1.17.2° (Medhātithi Kāṇva ; to Indra and Agni)

gántārā hí sthó 'vase [hávam víprasya mávataḥ,]
dhartārā carṣaṇínám.

cf. 1.17.2^b

5.67.2° (Yajata Ātreya ; to Mitra and Varuṇa)

[á yád yónim hiranyáyaḥ,] varuṇa mitra sádathaḥ,
dhartārā carṣaṇínám yantám sumnám riçadasā.

5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amīvahá vasuvít puṣṭivárdhanaḥ,
sá naḥ siṣaktu yás turáh.

1.91.12^b (Gotama Rāhūgana ; to Soma)

gayasphāno amīvahá vasuvít puṣṭivárdhanaḥ,
sumitráh soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

mā naḥ çánso áraruṣo dhūrtiḥ práṇaṇ mārtyasya,
rákṣā no brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni) ✓
 mā kasya no áraruṣo dhūrtīḥ práṇaṇ mārtyasya,
 1indrāgni çárma yachatam.]

1.21.6^c

[1.18.5^b, sóma indraç ca mārtyam : 4.37.6^b, yūyám indraç, &c.]

1.18.6^b (Medhatithi Kāṇva ; to Sadasaspati)
 sádasas pátim ádbhutaṁ priyám indrasya kām̐yam,
 sanīm medhām ayāsiṣam.

9.98.6 (Ambarīṣa Vārsāgira, and R̥jicvan Bhāradvāja ; to Pavamāna Soma)
 dvīr yām páñca sváyaçasaṁ svāsāro ádrisaṁhataṁ,
 priyám indrasya kām̐yam prasnāpáyanty ūrmiṇam.
 9.100.1^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 abhī navante adrúhaḥ priyám indrasya kām̐yam,
 vatsām ná pūrva áyuni jātām rihanti mātārah.

In RV. 1.21.5 Indrāgni are called sádasapāti ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, táyā mām adyā medháyāgne medhāvinaṁ kuru. Sīyana suggests Soma (cf also Bergaigne, 1. 305, note ; II. 296), perhaps on the basis of the repeated pādas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c—9^c, marúdbhir agna á gahi.

1.19.3^b (Medhatithi Kāṇva ; to Agni and Maruts)
 yé mahó rájaso vidúr víçve deváso adrúhaḥ,
 1marúdbhir agna á gahi.]

refrain, 1.19.1^c—9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyá vraté sajóçaso víçve deváso adrúhaḥ,
 spārhā bhavanti rántayo juṣánta yāt.

For pāda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhatithi Kāṇva ; to Agni and Maruts)
 abhī tvā pūrvāpītaye sṛjāmi somyām mādhu,
 1marúdbhir agna á gahi.]

refrain, 1.19.1^c—9^c

8.3.7^a (Medhatithi Kāṇva ; to Indra) ✓
 abhī tvā pūrvāpītaya indra stómebhir ayávaḥ,
 1samīcināsa ṛbhávaḥ sám asvaran, rudrā gṛṇanta pūrvyam.

8.3.7^c

1.20.5^a (Medhatithi Kāṇva ; to R̥bhus)
 sām vo mādāso agmaténdreṇa ca marútvatā,
 adityébhiç ca rájabhiḥ.

4.34.2^c (Vāmadeva ; to Ṛbhus)

vidānāso jānmano vājaratnā utā ṛtūbhīr ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūraṁdhiḥ suvīrām asmé rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prāçastaya indrāgnī tā havāmahe,

somapā somapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pītanāsu duṣṭārā yā vājeṣu çravāyyā,

ḷyā pāñca carṣaṇīr abhḷindrāgnī tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ḷā no gāvyebhīr āçvyāir vasavyāir ūpa gachatam,

6.60.14^{ab}

sākhāyāu devāu sakhyāya çambhūvendrāgnī tā havāmahe.

4.49.3^c (Vāmadeva ; to Indra and Bṛhaspati)

ā na indrābṛhaspati ḷgrhām indraç ca gachatam,

1.135.7^c

somapā somapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and āçvinā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgnī rākṣa ubjātam: 7.104.1^a, indrasomā tāpatam rākṣa ubjātam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyēna jāgrītam ādhi pracetūne padé,

indrāgnī çarma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo ḷdhūrtiḥ prāṇaṁ mārtyasya,

1.18.3^b

indrāgnī çarma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Açvins)

prātaryūjā vī bodhayāçvīnāv éhā gachatām,

asyā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Açvins)

āçvīnāv éhā gachatām ḷnāsatyā mā vī venatam,

5.75.7^b

tirāç cid aryayā pāri vartīr yātam adābhyā ḷmādhvī māma çrutām hāvam.

refrain, 5.75.1e-9e

5.78.1^a (Saptavadhri Ātreya ; to Açvins)

āçvīnāv éhā gachatām ḷnāsatyā mā vī venatam,

5.75.7^b

ḷhansāv iva patatam ā sutān ūpa.

refrain, 5.78.1e-3e

1.23.2^c (Medhātithi Kāṇva ; to Indra and Vāyu) ✓

ubhā devā divispṛṇeन्द्रavāyū havāmahe, ६२ 1.22.2^b
asyā sōmasya pītāye.

4.49.5^a (Vāmadeva ; to Indra and Bṛhaspati) : ✓

indrābṛhaspātī vayām suté gṛbhīr havāmahe,
asyā sōmasya pītāye.

5.71.3^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)

ūpa naḥ sutām ā gataṁ ॥ वरुण मित्र दक्षुषाह, ६२ a: 1.16.4^a ; b: 5.71.3^b
asyā sōmasya pītāye.

6.59.10^d (Bharadvāja ; to Indra and Agni) ✓

indrāgni ukthavāhasā ॥ stōmebhir havanaçrutā, ६२ 6.59.10^b
viçvābhir gṛbhīr ā gataṁ asyā sōmasya pītāye.

8.76.6^c (Kurusuti Kāṇva ; to Indra)

indram pratnéna mánmanā ॥ marútvantām havāmahe, ६२ 1.23.7^a
asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8 94 10^c–12^c. Cf. mādhvah sōmasya pītāye, 8.85 5^c; and indram sōmasya pītāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23 ; see the next item.

1.22.2^b (Medhātithi Kāṇva ; to Açvins)

yā surāthā rathītamobhā devā divispṛṇā,
açvīnā tā havāmahe.

1.23.2^a (Medhātithi Kāṇva ; to Indra and Vāyu) ✓

ubhā devā divispṛṇeन्द्रavāyū havāmahe, ६२ 1.22.1^c
asyā sōmasya pītāye

Note that 1.22 shares another pāda with 1.23 ; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tā havāmahe under 1.21.3^b.

[1.22.3^c, táyā yajñām mimikṣatam : 1.47.4^b, mādhvā yajñām, &c.],

1.22.8^a (Medhātithi Kāṇva ; to Savitar)

sākhāya ā ní śidata savitā stōmyo nú naḥ,
dātā rādhañsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sākhāya ā ní śidata punānāya prā gayata,
çicuṁ ná yajñāḥ pāri bhūṣata çriyē.

1.22.18^a (Medhātithi Kāṇva ; to Viṣṇu)

trīṇi padā ví cakrame viṣṇur gopā ādābhyah,
āto dhārmaṇi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)

yadā te viṣṇor ōjasā trīṇi padā vicakramé,

īd it te haryatā hārī vavakṣatuh.]

☞ refrain, 8.12.25^c–27^c

Cf. 8.52 (Vāl. 4).3^c, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)

tād viprāso vipanyāvo jāgrvāṇsaḥ sām indhate,

viṣṇor yāt paramām padām.

3.10.9^{ab} (Viçvāmitra Gāthina ; to Agni)

tām tvā viprā vipanyāvo jāgrvāṇsaḥ sām indhate,

havyavāham āmartyaṁ sahovīdham.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)

tīvrāḥ sómāsa á gahy ācīrvantaḥ sutā ime,

vāyo tán prāsthītān piba.

8.82.2^a (Kusidin Kāṇva ; to Indra)

tīvrāḥ sómāsa á gahi sutāso mādayiṣṇāvah,

pibā dadhīg yāthociśé.

1.23.2^a : 1.22.2^b, ubhā devā divispīcā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā sómasya pītāye.

[1.23.6^c, kárataṁ naḥ surādhasaḥ : 3.53.13^c, kárad ín naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)

marútventaṁ havāmaha indram á sómapiṭāye,

sajūr gaṇéna tṛṇpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)

indram pratnéna mánmanā marútventaṁ havāmahe,

asyā sómasya pītāye.]

☞ 1.22.1^c

1.23.8 (Medhātithi Kāṇva ; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Grtsamada ; to Viçve Devāḥ)
 indrajyeṣṭhā mārudgaṇā dévāsah pūṣarātayaḥ,
 viçve máma çrutā hávam.

See Bergaigne, II. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūsarātayaḥ is intrinsically unnecessary.

1.23.9° (Medhātithi Kāṇva ; to Indra Marutvant)

hatā vṛtrām sudānava indreṇa sāhasā yujā,
 mā no duḥçāṇsa içata. ✓

2.23.10° (Grtsamada ; to Brhaspati)
 tvāyā vayām uttamām dhīmahe váyo bṛhaspate páprīṇā sásninā yujā,
 mā no duḥçāṇso abhidipsúr içata prá suçāṇsā matibhis tāriṣimahi.

7.94.7° (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasā gatam ṽasmábhyaṁ carṣaṇīśahā,
 mā no duḥçāṇsa içata. 5.35.1°

10.25.7^d (Vimada Aindra, or others ; to Soma)
 ṽtvām naḥ soma viçvátō gopā ádābhyo bhava,
 sédha rājann ápa sridho ví vo máde mā no duḥçāṇsa içatā vívakṣase. 1.91.8^a

Cf. rákṣā mákir no agháçansa içata, under 6.71 3, and mā na (and, va) stenā içata mágháçansah, under 2.42.3.—The páda 10.25 7^d with its tetrasyllabic refrain (vívakṣase) is certainly secondary ; and abhidipsúḥ in 2 23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva ; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sómapītaye,
 ugrā hí pṛçnimātarah.

8.94.3° (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa ; to Maruts)
 ṽtāt sú no viçve aryā á sádā gṛṇanti kārāvah,
 marútaḥ sómapītaye. 6.45.33^{ab}

8.94.9° (The same)
 á yé viçvā pārhivāni papráthan rocanā diváh,
 marútaḥ sómapītaye.

[1.23.15°, góbhir yávam ná carkṛṣat : 1.176.2^d, yávam na carkṛṣad víṣā.]

1.23.20^{abc} (Medhātithi Kāṇva ; to Waters)

apsú me sómo abravíd antár viçvāni bheṣajā,
 agnīm ca viçvāçambhuvam ápaç ca viçvābheṣajih.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)
 apsú me sómo abravíd antár viçvāni bheṣajā,
 agnīm ca viçvāçambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, i, p. 504. The entire passage 1.23 20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six *trcas*, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-known hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (*Anukramāṇī*, *puraṭṣaṇī*) stanza 19, and followed by the *Agni*-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf Oldenberg, *Prol.* pp. 225, 234, and for further reference, his *RV. Noten*, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ pṛṇitā bheṣajām vārūtham tanvè māma,
jyók ca sūryam dṛçé.

10.57.4^c (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dáksāya jivāse,
jyók ca sūryam dṛçé.

For pāda c cf 4.25.4 ; 9.4.6 ; 91.6, 10.37.7, 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idām āpaḥ prā vahata yāt kīm ca duritām māyi,
yád vāhām abhidudrōha yád vā çepā utānṛtam.
āpo adyānv acāriṣam rāsena sám agasmahi,
pāyasvān agna ā gahi tām mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b: 1.5.2^b, íçānam vāryāṇām ; 10.9.5^a, íçānā vāryāṇām ; 8.71.13^b, íçe yó vāryāṇām.

[1.24.8^b, sūryāya pānthām ānvetaṇā u : 7.44.5^b, ṛtāsyā pānthām, &c.]

1.24.9^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatām te rājan bhisājah sahasram urvī gabhīrā sumatiṣ te astu,
bādhasva dūrē nīrṛtiṁ parācāḥ kṛtām cid énaḥ prā mumugdhy asmāt.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vrhataṁ viśūcim āmivā yā no gāyam āvivéça,
āré bādhetām nīrṛtiṁ parācāir asmé bhadrā sauçravasāni santu.

Cf. bādhetām dūrām nīrṛtiṁ parācāḥ, *AV.* 6.97.2^c ; 7.42.1^c ; āré bādhasva nīrṛtiṁ parācāḥ, *MS.* 1.3.39^c ; 45.6 ; *KS.* 4.13^c ; and also, ārāc chātṛum āpa bādhasva dūrām, *RV.* 10.42.7^a.

1.24.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)

amí yá fksā nihitāsa uccā náktam dādr̥re kūha cid dīveyuh,
ādabdhāni várūṇasya vratāni vicākaṣac candrāmā náktam eti.

3.54.18^b (Prajāpati Vaiṣvāmītra, or Prajāpatya Vācya ; to Viṣve Devāḥ,
here Adityas)

aryamā ṇo āditir yajñīyāsó 'dabdhāni várūṇasya vratāni,
yuyōta no anapatyāni gāntoh prajāvān naḥ paṇumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day !' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary. 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

vēdā yó vīnām padām antārikṣeṇa pātātām,
vēdā nāvāḥ samudrīyah.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)
ākṣṇayāvāno vahanty antarīkṣeṇa pātataḥ,
dhātāra stuvaté vāyah.

10.136.4^a (Vṛṣṇaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antārikṣeṇa patati viçvā rūpāvacākaṣat,
mūnir devāsya-devasya sāukrtyāya sākḥā hitāḥ.

For samudrīyah, 1.25.7^c, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○.

1.25.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

nī śasāda dhrtāvratō várūṇaḥ pastyāsv ā,
sāmrajyāya sukrātūḥ.

8.25.8^b (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa)
ṛtāvānā nī śedatuḥ sāmrajyāya sukrātū,
dhrtāvratā kṣatriyā kṣatram ācatuḥ.

Pischel, Ved. Stud. II. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the riddling stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divī samrājā sarpiṛāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahidhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxvi.

1.25.11^b (*Çunahçepa Ājigarti*, &c. ; to *Varuṇa*)

āto viçvāny ādbhutā cikītvān abhī paçyati,

ṛtāni yā ca kārtvā.

cf. 1.25.11^c

8.6.29^b (*Vatsa Kāṇva* ; to *Indra*) ✓

ātaḥ samudrām udvātaç cikītvān āva paçyati,

yāto vipānā éjati.

For 8.6.29 see Geldner, *Ved. Stud.* iii 56.

[1.25.11^c, ṛtāni yā ca kārtvā : 8.63.6^b, ṛtāni kārtvāni ca.]

1.25.15^b (*Çunahçepa Ājigarti*, &c. ; to *Varuṇa*)

utā yó mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

ihā çrutā indro asme adyā stāve vajry fcīsamah,

mitró ná yó jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* : 'Der sich unter den menschen vollkommen Herrlichkeit geschaffen, in unsern eignen häusern'. The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—*Of. Geldner, Rigveda-Kommentar*, p. 5.

1.25.20^b (*Çunahçepa Ājigarti*, &c. ; to *Varuṇa*)

tvām viçvasya medhira divāç ca gμάç ca rājasi,

sā yāmani prāti çrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*) ✓

çūsmāso yé te adrivo mehána ketasāpaḥ,

ubhá devān abhiṣṭaye divāç ca gμάç ca rājathaḥ.

Grassmann, to 5.38.3 (following *Sāyana*) 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyana*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and *Indra*. In *ZDMG.* xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adrivaḥ*) and the lightning. I now consider this no more probable than does Oldenberg, *RV. Noten*, p. 333, who remarks : 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *divāç ca*, &c. Therefore, perhaps better, *Indra* and *Soma* ; cf. 9.95.5, *indraç ca yāt kṣāyathaḥ sāubhagāya*.

1.26.1^c: 1.14.11^c, sémām no adhvarām yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti, &c. ; to Agni)
 ā no barhī riçādaso vāruṇo mitró aryamā,
 sīdantu mānuṣo yathā.

1.41.1^b (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)
 yām ráksanti pracetaso vāruṇo mitró aryamā,
 nū cit sá dabhyate jānaḥ.

4.55.10^b (Vāmadeva ; to Viçve Devāḥ)
 1. tát sú naḥ savitā bhāgo 1 vāruṇo mitró aryamā, 4.55.10^a
 indro no rādhasā gamat.

5.67.3^b (Yajata Atreya ; to Mitra and Varuṇa)
 viçve hí viçvāvedaso vāruṇo mitró aryamā,
 vratā padéva saçcire 1. pānti mártyaṁ riśāḥ. 5.67.3^a

8.18.3^b (Irimbiṭhi Kāṇva ; to Ādityāḥ)
 1. tát sú naḥ savitā bhāgo 1 vāruṇo mitró aryamā, 8.18.3^a
 1. çárma yachantu saprátho yád ímahe. 8.18.3^c

8.28.2^a (Manu Vāivasvata ; to Viçve Devāḥ)
 vāruṇo mitró aryamā smādrātiṣāco agnáyāḥ,
 pátnivanto vāsaṭkrtāḥ.

8.83.2^b (Kusidin Kāṇva ; to Viçve Devāḥ)
 té naḥ santu yūjah sādā vāruṇo mitró aryamā,
 vṛdhāsaç ca pracetasaḥ.

9.64.29^a (Kaçyapa Mārīca ; to Pavamāna Soma)
 hinvánó hetṛbhīr yatā ā vājam vājy ākramīt,
 sīdanto vanūṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4 : 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE.* xlvii 13 : 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory, it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanūs, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanūṣo means 'desiring' the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (sc. indrasya) vanve vanūṣo haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS.* xxix. 290 ff.), one of the two pādas 1.26.4^a and 9.64.29^a is pretty certainly patterned after the other. I incline to think that 1.26.4^a is the model, 9.64.29^a the imitation. Be this as it may, the construction of mānuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuna, &c., are compared with sacrificing men Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet Rather curiously, we have much the same variant as between RV. 1.44.11^a and TB. 2.7.12.6^c, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB, vanusvat paricarāṇavat, has in mind the same idea as ouis in reference to vanúsaḥ in RV. 9.64.29^c. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{b-7^b}, cf. vāruṇa mitrāryaman, under 5.67.1^c; and see p. 11.

1.26.5^c (Çunahçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u śū çrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śū çrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvante 'vase tvā.
2.6.1^c (Somāhuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vaneḥ,
imā u śū çrudhī girāḥ.

1.26.10^b (Çunahçepa Ājigarti, &c. ; to Agni)
vīçvebhir agne agnībhir imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rahūgaṇa ; to Soma)
imām yajñām idām vāco jujuṣāṇā upāgahi, ☞ 1.91.10^b
sōma tvām no vṛdhē bhava.
10.150.2^a (Mr̥ṇika Vāsistha ; to Agni)
imām yajñām idām vāco jujuṣāṇā upāgahi, ☞ 1.91.10^b
mārtāsas tvā samidhāna havāmahe mṛṇikāya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarāṇām: 1.1.8^a; 45.4^c, rājantam, &c.; 8.8.18^c, rājantāv, &c.

1.28.1^{cd}—4^{cd}, ulūkhalasutanām āvéd v indra jalgulāḥ.

1.28.9^b (Çunahçepa Ājigarti, &c. ; to Prajāpati Hariççandra, or [Adhiṣavāna-]
carmapraçaṇsā)

ūc chiṣṭām camvōr bhara sōmam pavitra ā sṛja,
nī dhehi gōr ādhi tvaci.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsū duṣṭāraṁ sōmam pavitra ā sṛja,
punihindrāya pātave, ☞ 9.16.3^c

9.51.1^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sūtām sōmāṁ pavitra ā srja,
 punhīndrāya pātave.]

9.16.3^c

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784—The cadence, gōi ādhi tvaci, also at 9.65.25; 79 4; 101.11.

1.29.1^b (Ḣunaḥḥepa Ajigarti, &c. ; to Indra) ✓
 yāc cid hī satya somapā anāḥastā iva smāsi,
 ā tū na indra ḥaṁsaya gōṣv āḥveṣu ḥubhrīsu saḥāsreṣu tuvimagha.

2.41.16^c (Gr̥tsamada; to Sarasvatī)
 āmbitame nāḍitame dēvitame sārāsvatī,
 apraḥastā iva smāsi prāḥastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāḥastāh : ā ḥaṁsaya =
 2.41.16, apraḥastāh . prāḥastim kṛdhi.

[1.29.2^a, ḥiprin vājānām pate: 6.45.10^b, indra vājānām pate.]

1.30.7^c (Ḣunaḥḥepa Ajigarti, &c. ; to Indra) ✓
 yōge-yoge tavāstaram vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra) ✓
 yō na idam-idam purā prā vāsyā ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Ḣunaḥḥepa Ajigarti, &c. ; to Indra) ✓
 ā ghā gamad yādī ḥrāvat sahasrīṇibhir ūtibhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanāḥva; to Indra)
 āva yāt tvām ḥatakṛtāv indra viḥvāni dhūnuse,
 rayīm nā sunvatē sācā sahasrīṇibhir ūtibhir | devī jānītry ajrjanad
 bhadrá jānītry ajrjanat, 9.134.1^{ef}—6^{ef}

1.30.9^a (Ḣunaḥḥepa Ajigarti, &c. ; to Indra) ✓
 ānu prasnāsyāukaso huvé tuvipratīm nāram,
 yām te pūrvām pitā huvé.

8.69.18^a (Priyamedha Āṅgīrasa; to Indra) ✓
 ānu prasnāsyāukasaḥ priyāmedhāsa eṣām,
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa āḥata.

1.30.10^c (Ḣunaḥḥepa Ajigarti, &c. ; to Indra) ✓
 tām tvā vayām viḥvavārā ḥasmahe puruhūta,
 sākḥe vāso janitṛbhyah.

3.51.6^d (Viçvāmitra; to Indra) ✓

túbhyaṁ bráhmāṇi gíra indra túbhyaṁ satrá dadhire harivo juṣásva,
bodhy āpír ávaso nūtanasya sákhe vaso jaritfbhyo váyo dhāḥ.

8.71.9^e (Suditi Āṅgīrasa and Purumīḥa Āṅgīrasa; to Agni)

sá no vásva úpa māsy ūrjo napān máhinasya,
sákhe vaso jaritfbhyaḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritfbhyo váyo dhāḥ is the mother pāda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Aṣvins)

samānāyojano hí vām rátho dasrāv ámartyaḥ,
samudré aṣvinéyate.

5.75.9^d (Avasyu Ātreya; to Aṣvins)

ábhūd uṣá rúçatpaçur ágnír adhāyy ṛtvíyaḥ,
áyoji vām vṛṣaṇvasū rátho dasrāv ámartyo
[mádhvi máma çrutam hávam.]

refrain, 5.75.1^a–9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Aṣvins)

ny aghnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,
pári dyām anyád ŷyate.

5.73.3^b (Paura Atreya; to Aṣvins)

irmānyád vápuṣe vápuç cakráṁ ráthasya yemathuḥ,
páry anyá náhuṣa yugá mahná rájaṇsi dryathaḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, Ved. Stud. i. 212 ff.; Ludwig, Ueber Methode, p. 30; Hillebrandt, Ved. Myth. iii. 384, note; Oldenberg, RV. Noten, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^c are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uṣas)

vayám hí te ámanmahy ántād á parākát,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uṣas)

áçveva citráruṣi mātá gávām rtávari,
sákhabhūd aṣvinor uṣāḥ.

Bergaigne, La Syntaxe des comparaisons védiques (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, Ved. Stud. i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very pāda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, Altindische Syntax, p. 106, cite one

more case from the first book, 1.57 3. But of the two repeated pādas above one must be the model, and that is 4 52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, āṣve nā in 1 30.21 imitates āṣveva in 4 52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (◡ ◡ ◡ ◡), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥṣepa Ājigarti, &c. ; to Usas)
tvām tyébhir ā gahi vājebhir duhitar divaḥ,
asmé rayīm ní dhārāya.

10.24.1^c (Vimada Āindra, or others ; to Indra)
īndra sómam imām piba, mādhumantaṁ camū sutām, ~~cf.~~ 8.17.1^b
asmé rayīm ní dhārāya ví vo máde sahasrīṇaṁ purūvaso vívaksase.

Cf. the pāda, çuddhó rayīm ní dhārāya, 8 95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āngirasa

1.31.8^d (Hiranyastūpa Āngirasa ; to Agni)
tvām no agne sanāye dhānānām yaçāsam kārūm kṛnuhi stāvānaḥ,
ṛdhyāma kármāpāsā návena devāir dyāvāprthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āngirasa ; to Pavamāna Soma)
indav indrāya brhaté pavasva sumṛlikó anavadyó riçādāḥ,
bhārā candrāni gr̥naté vāsūni devāir dyāvāprthivī prāvataṁ naḥ.

10.67.12^d (Ayāsyā Āngirasa ; to Bṛhaspati)
īndro mahnā maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,
āhann āhim āriṇāt saptá síndhūn, devāir dyāvāprthivī prāvataṁ naḥ.
~~cf.~~ 10.67.12^a
~~cf.~~ 4.28.1^c

[1.32.1^a, indrasya nú viryāni prá vocam : 2.21.3^d, indrasya vocam prá kṛtāni viryā.]

1.32.3^b (Hiranyastūpa Āngirasa ; to Indra) ✓
vṛṣāyāmāno 'vṛṇīta sómam trikadrúkeṣv apibat sutásya,
ā sáyakaṁ maghāvādatta vājram āhann enaṁ prathamajām áhinām.

2.15.1^c (Gṛtsamada ; to Indra)
prá ghā nv āsya maható mahāni satyá satyāsya káraṇāni vocam,
trikadrúkeṣv apibat sutásyāsyá máde āhim indro jaghāna.

65] *Hymns ascribed to Hiranyastūpa Āṅgīrasa* [—1.33.12

[1.32.4^c, át sūryam janāyan dyām usāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk prthivyāḥ : 10.89.14^d, prthivyā āpfg amuyā çāyante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ékaḥ,
ājayo gā ājayaḥ çūra sómam ávāsṛjaḥ sártave saptá síndhūn.

2.12.12^b (Gr̥tsamada ; to Indra) ✓

yāḥ saptāraçmir vṛṣabhás tūvismān, avāsṛjat sártave saptá síndhūn,

cf. 2.12.12^a

yó rauhiṇām ásphurad vájrabāhur dyām āróhantaṁ sá janāsa indraḥ.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2 29.7, TS. 6 5.5 2, TB. 1.1.8.3.

[1.32.15^d, arān ná nemīḥ pári tá babhūva : 1.141.9^d, arān ná nemīḥ paribhūr
ajāyathāh.]

Cf. 5.13.6.

[1.33.5^c, prá yád divó hariva sthātar ugra : 6.41.3^c, etām píba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra) ✓

ny āvidhyad ilrīçasya dṛlhā ví çṛṇḡṇam abhinac chuṣṇam indraḥ,
yāvat táro maghavan yāvad ójo vājreṇa çátrum avadhīḥ pr̥tanyúm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu) ✓

yāvat táras tanvò yāvad ójo yāvan náraç cáksasā dīdhyanāḥ,
çúciṁ sómam çucipā pātam asmé indravāyū sádatam barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33 12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile totetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct. 'Nach deiner Kraft und Schnelle, mach't'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this: 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715: 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermogen]; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann. 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language: the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiranyastūpa Āṅgīrasa; to Indra) ✓

ávaḥ kútsam indra yásmiñ cākān právo yúdhyañtām vṛsabhām dáçadyum,
çaphácyuto reṇūr nakṣata dyām úc chvāitreyó nṛṣāhyāya tasthau.

1.174.5^a (Agastya; to Indra) ✓

váha kútsam indra yásmiñ cākān syūmanyū rjrá vātasyáçvā,
[prá súraç cakráṁ vṛhatād abhíke] 'bhí spṛdho yāsisad vājabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja; to Indra) ✓

tvām rátham prá bharo yodhām ṛṣvām ávo yúdhyañtām vṛsabhām
dáçadyum,

tvām tūgraṁ vetasāve sácāhan tvām tújīm grṇāntam indra tūtoḥ.

See Geldner, *Ved. Stud.* 11. 171, *Rigveda-Kommentar*, p. 7; and cf. under 1.174.5^c

1.34.10^b (Hiranyastūpa Āṅgīrasa; to Aṇvins)

á nāsatyā gáchatañ hūyáte havír mádhvaḥ píbatām madhupébhir āsābhīḥ,
yuvór hí pūrvañ savitósāso rátham rtāya citráṁ ghṛtāvantañ isyati.

4.45.3^a (Vāmadeva; to Aṇvins)

mádhvaḥ píbatām madhupébir āsābhīr utá priyañ madhune yuñjā-
thām rátham,

á vartaniñ mádhunā jinvathas pathó dṛtim vahethe mádhumantañ aṇvinā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda expanded gloatingly into the theme of the four pádas of 4.45.3. For the connexion between Aṇvins and madhu see Hillebrandt, *Ved. Myth* 1. 239 ff.

[1.34.11^a, á nāsatyā tribhír ekādaçáir ihá: 8.35.3^a, víçvāir devúis tribhír, &c.]

1.34.11^{cd} (Hiranyastūpa Āṅgīrasa; to Aṇvins)

[á nāsatyā tribhír ekādaçáir ihá] devebhír yātañ madhupéyam aṇvinā,

cf. 1.34.11^a

práyus tárīṣṭaṁ ní rápāñsi mṛkṣatañ sédhatañ dvéṣo bhávatañ sacābhuvā.

1.157.4^{cd} (Dirghatamas Aucathya; to Aṇvins)

[á na ūrjañ vahatañ aṇvinā yuvām] mádhumatyā naḥ káçayā mimik-
ṣatañ,

cf. 1.92.17^c

práyus tárīṣṭaṁ ní rápāñsi mṛkṣatañ sédhatañ dvéṣo bhávatañ
sacābhuvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa; to Aṇvins)

á no aṇvinā trivṛtā ráthenārvāñcam rayiñ vahatañ suvíram,
çṇvántā vām ávase johavīmi vṛdhé ca no bhavatañ vājasātāu.

1.112.24^d (Kutsa; to Aṇvins)

ápnasvatim aṇvinā vācam asmé kṛtām no dasrā vṛṣaṇā manīṣām,
adyūtyé 'vase ní hvaye vām vṛdhé ca no bhavatañ vājasātāu.

The word adyūtyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiranyáyena savitáráthena: 4.44.5^b, hiranyáyena suvṛtáráthena; 8.5.35^a, hiranyáyena ráthena.]

[1.35.8^c, hiranyākṣáh savitá devá ágāt: 2.38.4^d, arámatih savitá, &c.]

[1.35.8^d, dádhad rátñā dācūṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhé dyāvāprthiví antár iyate: 1.160.1^c, sujánmani dhiṣāne antár iyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

hiranyahasto ásurah sunitháh sumṛlikáh svávāñ yātv arvāñ,
apasédhan rakṣáso yātudhánān ásthād deváh pratidoṣám gṛṇāh.

1.118.1^b (Kakṣīvat Dairghatamasa, son of Uṣig; to Aṣvins)

á vām rátho aṣvinā cye nápatvā sumṛlikáh svávāñ yātv arvāñ,
yó mártiyasya mánaso jávīyān trivandhuró vṛṣaṇā vátarañhāh.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛliká) is applied to Savitar in 1.35.10, to the Aṣvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakīh,
yénapayātháh sukṛto duroṇām tridhātunā patatho vír ná paṇāh.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣám in 1.35.10 see Ludwig, 131 (who suggests práti dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rákṣā ca no ádhi ca brūhi deva: 1.114.10^c, mṛtá ca, &c.]

Group 5. Hymns 36–43, ascribed to Kaṇva Ghāura

[1.36.3^a, prá tvā dūtām vṛṇīmahe: 1.12.1^a, agnīm dūtām vṛṇīmahe; 1.44.3^a, adyá dūtām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótaram viṣvāvedasam.

[1.36.4^a, devásas tvā váruṇo mitró aryamā: 1.40.5^c, yásminn índro váruṇo, &c.; 7.66.12^c, yád óhate váruṇo, &c.; 7.82.10^a; 83.10^a, asmé índro váruṇo, &c.; 8.19.16^a, yéna cáṣṭe váruṇo, &c.; 8.26.11^c, sajóṣasā váruṇo, &c.; 10.36.1^b, dyāvākṣāmā váruṇo, &c.; 10.65.1^a, agnir índro váruṇo, &c.; 10.65.9^b, indravāyú váruṇo, &c.; 10.92.6^c, tébhiḥ cáṣṭe váruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā gṛhāpatir ágne dūtó viṣám asi,
tvé viṣvā sám gatāni vratá dhruvā yāni devá ákrṇvata.

1.44.9^b (Praskaṇva Kāṇva ; to Agni)
pátir hy ādhvarāṇām āgne dūtó viçám ási,
uṣarbúdha á vaha sómapítaye devān adyá svardīçah.

For 1.44 9^a cf. the pādas, rūjantam adhvarāṇām, &c., under 1.1.18

1.36.7^{ab} (Kāṇva Ghāura ; to Agni)
tām ghem itthā namasvīna úpa svarājam āsate,
hótrābhir agnīm mānuṣaḥ sám indhate titirvāṇso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa ; to Indra)
tām ghem itthā namasvīna úpa svarājam āsate,
ārtham cid asya súdhitam yád étava āvartáyanti dāvāne.

For 1.36 7^c cf. 2.2 8^c, 10.11 5^b, hótrābhir agne mānuṣaḥ svadhvarah

1.36.8^b (Kāṇva Ghāura ; to Agni)
ghnānto vṛtrām ataran ródasi apá urú kṣáyāya cakrire,
bhúvat káṇve viṣā dyumny áhutaḥ krándad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
yó bráhmaṇe sumatīm āyájate vūjasya sātáu paramásya rāyāḥ,
cf. 4.12.3^b

síksanta manyúm maghāvāno arya urú kṣáyāya cakrire sudhātu.

Cf. 6.50.3 ; 8 68.12.

1.36.10^b (Kāṇva Ghāura ; to Agni)
yām tvā devāso mánave dadhúr ihá yájiṣṭham havyavāhana,
yām káṇvo médhyaṭīthir dhanaspṛtam yām viṣā yām upastutāḥ.

1.44.5^d (Praskaṇva Kāṇva ; to Agni)
staviṣyāmi tvām ahām viçvasyamṛta bhojana,
āgne trātāram amṛtam miyedhya yájiṣṭham havyavāhana.

7.15.6^c (Vasiṣṭha Maitravaruṇi ; to Agni)
sémām vetu vāsaṭkr̥tum agnir juṣata no girāḥ,
yájiṣṭho havyavāhanaḥ.

8.19.21^c (Sobhari Kāṇva ; to Agni)
īle girá mánurhitam yām devā dūtām aratim nyeriré,
yájiṣṭham havyavāhanam.

[1.36.12^d, sá no mṛṣa mahān asi: 4.9.1^a, āgne mṛṣa mahān asi.]

1.36.14^c (Kāṇva Ghāura ; to Agni)
ūrdhvó naḥ páhy ānhaso ní ketúnā viçvam sám atrīṇam daha,
kr̥dhí na ūrdhvān carāthāya jīvāse vidá devēsu no dúvaḥ.

1.172.3^c (Agastya ; to Maruts)
tṛṇaskandásya nú viçaḥ pári vṛṇkta sudānavaḥ,
ūrdhvān naḥ karta jīvāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér árávṇaḥ,
pāhī rīṣata utá vā jīghānsato bhādbhāno yáviṣṭha.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ájuṣtāt pāhī dhūrtér áraruṣo aghāyóḥ,
tvá yujá prtanāyūnr abhī ṣyām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b árávṇaḥ (catalectic dipody) cleverly takes the place of áraruṣo (— — — —) In 8.60.10^a, pāhī víḡvasmāḍ rakṣāso árávṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prá vah çárdhaya ghírsvaye tveṣádyumnāya çuṣmīṇe,
deváttaṁ bráhma gāyata.

8.32.27^c (Medhātithi Kaṇva ; to Indra)

prá va ugrāya nistúré 'ṣālhāya prasakṣīṇe,
deváttaṁ bráhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty!' The word vah in the second place is that immensely common vah in just that position (the second word of the stanza, e.g. 5.52.4, 6.10.1 ; 16.22 ; 8.19.7 ; 62.16, 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr xxvii 268). None of the translations do justice to this subtle idiom see Grassmann, ii. 40, Ludwig, 673 ; Max Muller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vah to take gāyata as passive 'Euer kunen schar, von blendender herlichkeit, der kraftvollen, soll ein von den gottern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators

The other stanza involves a remarkable type of repetition 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra)!' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den gottern entnommene brahma euren gewaltigen', &c. Grassmann 'Auf euren starken . . . singt das gottverliehene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vah in 1.37.4 as referring to the Maruts, then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vah the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another

1.37.1^a, 5^b, krīlām vah çárdho (5^b, krīlām yác chárdho) mārutam.

[1.37.8^c, bhīyá yāmeṣu réjate (sc. prthiví) : 8.20.5^c, bhūmir yāmeṣu rejate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dirghām prthūm mihó nāpātam āmr̥dhram,
prá cyāvayanti yāmabhiḥ.

5.56.4^d (Çyāvāvṛa Atreya; to Maruts)

nī yé riṇánty ójasā vr̥thā gāvo ná durdhūrah,

ācmanām cit svaryām pārvatam girīm prā cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense. Ludwig, 673; Grassmann, 1.41; Max Müller, SBE xxxii. 64. For *mīho nāpāt* cp. Bergaigne, 1.18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. 1.117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11 *ācmanām cit svaryām* (also 5.30.8^c), 'the heavenly stone' may be lightning; *pārvatam guīm*, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for *pārvatam guīm* cf. Bergaigne, 1.258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690 'sogar den himmlischen keil, den fels, den berg, auf ihren zugen stürzen sie'. Grassmann, 1.208. 'Des Himmels Felsen auch und den gewalt'gen Berg einschüttern sie durch ihren Gang'. Max Müller, *ibid.* p. 337. 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, *vapanti marūto miham prā vepayanti pārvatān, yād yāmaḥ yānti vāyubhiḥ*.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; c.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kāṇva Ghāura; to Maruts)

marūto yād dha vo bālam jānān acucyavītana,
girīn acucyavītana.

8.7.11^a (Punarvatsa Kāṇva; to Maruts)

marūto yād dha vo divān sumnāyānto hāvāmahe,
ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38, and 1.39 have *pādas* repeated in 8.7 (1.38.1^a 8.7.31^a; 1.39.5^a 8.7.4^b; 1.39.6^b 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172. 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal *pāda*. Note the enclisis of *acucyavītana* after the relative pronoun *yād*, which heightens the anacoluthic effect.

1.38.1^a (Kāṇva Ghāura; to Maruts)

kād dha nūnām kadhapiyaḥ pitā putrām ná hastayoḥ,
dadhidhvē vr̥ktābarhiṣaḥ.

8.7.31^a (Punarvatsa Kāṇva; to Maruts)

kād dha nūnām kadhapiyo yād indram ājahātana,
kó vaḥ sakhitvá oḥate.

Recent discussions of *kadhapi*, and the like, by Fischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the *Āyvin's* epithet *adhapiyā* (dual) seems to mean 'then-friends', something like 'reliable friends', therefore *kadhapiyaḥ* means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 *kadhapiye*

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated *pāda* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhīdhvé* is to be taken as active we may render 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prā vepayanti párvatān ví viñcanti vānaspátin,
pró ārata maruto durmádā iva dévāsah sárvayā viṇá.

5.26.9^c (Vasūyava Atreyāḥ, to Viṣve Devāḥ)
édām marúto aṇvínā mitráḥ sídantu váruṇah,
devāsah sárvayā viṇá.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vápanti marúto míham prā vepayanti párvatān,
yád yāmaṁ yānti vāyúbhiḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, ūpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prā yád rátheṣu pṛṣatīr áyugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

ūpo rátheṣu pṛṣatīr ayugdhvam, práṣtīr váhati róhitaḥ, § cf. 1.39.6^a
ā vo yāmāya pṛthivī cid aṇṇo ábībhayanta mánuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yád eṣāṁ pṛṣatī ráthe práṣtīr váhati róhitaḥ,
yānti ubhrá riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot, a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened' Cf. Ludwig, 675; Grassmann, ii. 43; Max Muller, SBE. xxxi. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaṇva*. See Bergaigne, ii. 378, and, very explicitly, Nāgahanṭuka 1.15; Bṛhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛsatyo 'gvās tu marutām*. The word *prāsti* (*pra*+*sti*, like *abhiṣti*, *ūpasti*, and *pāristi*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρόεσβος*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow' Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vahati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV Noten, pp 41, 85). The original description was categorical, and not subordinate, cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7, see under 1.39.5.

[1.39.7^b, rūdrā āvo vṛṇīmahe: 1.42.5^b, pūsann āvo, &c.]

1.40.2^b (Kaṇva Ghāura; to Brahmanaspati)
tvām id dhī sahasas putra mārtya upabrūtē dhané hité,
suvīryam maruta ā svācyam dādhta yó va ācaké.

6.61.5^b (Bharadvāja; to Sarasvatī)
yās tvā devi sarasvaty upabrūtē dhané hité,
indram ná vṛtrātūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura; to Brahmanaspati)
yó vāghaté dādāti sūnāram vásu sá dhatte ákṣiti grāvaḥ,
tāsmāi ilām suvīram ā yajāmahe supratūrtim anehāsam.

5.34.7^b (Saṁvarana Prājāpatya; to Indra)
sām im paṇēr ajati bhōjanam musé ví dācūṣe bhajati sūnāram vásu,
durgé canā dhriyate viśva ā purú jāno yó asya táviṣim ācukrudhat.
8.103.5^b (Sobhari Kaṇva; to Agni)
sá dṛdhé cid abhī trṇatti vājam árvatā sá dhatte ákṣiti grāvaḥ,
tvé devatrā sádā purūvaso ṽviśvā vāmāni dhīmahe. 5.82.6^a

9.66.7^c (Çatañ Vāikhānasāḥ; to Pavamāna Soma)
prā soma yāhi dhārayā sūtā indrāya matsarāḥ,
dādhāno ákṣiti grāvaḥ.

3.9.1^d (Viśvāmitra Gāthina; to Agni)
sākhāyas tvā vavīmahe ṽdevām mártāsa ūtāye, 1.144.5^b
ṽapām nāpātām subhāgam sūdīditiṁ, supratūrtim anehāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet supratūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hí supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yāsminn indro várūṇo mitró aryamá : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

upa kṣatráṁ prñictá hánti rájabhír bhayé cit suksítim dadhe,
náśya vartá ná tarutá mahādhané nárbhe asti vajrīṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

náśya vartá ná tarutá nv āsti [máruto yám ávatha vājasātāu,]

cf. 6.66.8^b

[toké vā gōṣu tánaye yám apsú,] sá vrajám dārtā párye ádha dyóḥ.

6.25.4^c

Cf. Oldenberg, RV Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhīh is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatráṁ, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhīh), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^b—7^b, várūṇo mitró aryamá.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yám bāhūteva píprati pānti mártyaṁ riṣáh,
áristaḥ sárva edhate.

5.52.4^d (Çyāvāçva Ātreya ; to Maruts)

marútsu vo dadhimahi [stómaṁ yajñám ca dhr̥ṣṇuyá,]

5.52.4^b

viçve yé mánusā yugá pānti mártyaṁ riṣáh.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvávedaso [várūṇo mitró aryamá,]

1.26.4^b

vratá padéva saçcire pānti mártyaṁ riṣáh.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

[prá sá kśáyam tirate ví mahír iṣo yó vo várāya dáçati,]

7.59.2^{cd}

[prá prajābhír jāyate dhármanas páry,] áristaḥ sárva edhate. 6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

áristaḥ sá mártō viçva edhate [prá prajābhír jāyate dhármanas pári,]

6.70.3^c

yám ādityāso náyathā sunthībhir āti viçvāni duritá svastāye.

In 10 63 13^a, áristaḥ sá mártō viçva edhate, we have an imperfect pāda, because the caesura is after áristaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM 321, to change mártō to mártio, does not really cure the line. Moreover áristaḥ sá [mártō viç]va edhate is obviously a mechanical extension of áristaḥ sárva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{cd}.—For the meaning of sárva and viçva in these passages see Zubaty, IF. xxv. 202.

[1.41.6^b, viçvaṁ tokám utá tmánā : 8.84.3^c, rákṣā tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró váruṇo yáthā rudráç cīketati,
yáthā viçve sajósasaḥ.

3.4.6^c (Viçvāmitra Gathina ; Aprī, to Usāsā-Naktā)

ā bhādamāne usāsā upāke utā smayete tanvā virūpe,

yáthā no mitró váruṇo jújoṣad indro marutvān utā vā mähobhih.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3.
See Part 2, chapter 2, class B 8.

Group 6. Hymns 44-50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

júṣto hí dūtó ási havyaváhanó 'gne rathír adhvarāṇām,
sajúr açvibhyām usāsā suvīryam asmé dhehi çrāvo brhát.]

1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvām asi praçásyo vidáthesu sahintya,

ágne rathír adhvarāṇām.

The pāda 1.44.2^c is related to 5.51.8 ; see under 1.44.14 For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, *Prolegomena* 262, and cf. p. xv, tenth line from bottom

1.44.2^d: 1.9.8^a ; 8.65.9^c, asmé dhehi çrāvo brhát.

[1.44.3^a, adyā dūtām vr̥ṇīmahe : 1.12.1^a, agnīm dūtām vr̥ṇīmahe ; 1.36.3^a, prá tvā dūtām vr̥ṇīmahe.]

Cf 8.102.18^b.

1.44.5^d: 1.36.10^b, yájiṣṭham havyavāhana ; 7.15.6^c, yájiṣṭho havyavāhanah ;
8.19.21^c, yájiṣṭham havyavāhanam.

1.44.7^a: 1.12.1^b ; 36.3^b, hótāram viçvāvedasam.

1.44.9^b: 1.36.5^b, ágne dūtó viçm asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

ní tvā yajñásya sádhanam ágne hótāram rtvijam,
manuṣvād deva dhīmahi prácetasam jirām dūtām amartyam.

3.27.2^b (Viçvāmitra ; to Agni)

īle agnīm vipaçcitām girā yajñásya sádhanam,

çruṣṭivānam dhītāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā indrām yád ākrata stómāir yajñásya sádhanam,

jāmí bruvata āyudham.

8.23.9^b (Viçvamanas Vāiṣṇava; to Agni)
 rtāvānam ṛtāyavo yajñāsya sādhanam girā,
 ūpo enam jujusur nāmasas padé.

Cf. 3.27.8^c, vipro yajñāsya sādhanah (of Agni) All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3, 145.3), it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1 Cf. Oldenberg. Ptol 262

1.44.14^{b+d} (Praskañva Kāṇva; to Agni! In reality Maruts)
 çṛṇvāntu stōmam marūtah sudānavo agnījīhvā rtāvṛdhah,
 pībatu sōmam vāruṇo dhṛtāvratō 'çvibhyām usāsā sajūh.

7.66.10^b (Vasiṣṭha; to Ādityāh)
 bahāvah sūracaksaso 'gnījīhvā rtāvṛdhah,
 trīṇi yé yemūr vidāthāni dhṛtibhir viçvāni pāribhūtibhih.
 10.65.7^a (Vasukarṇa Vāsukra; to Viçve Devāh)
 divāksaso agnījīhvā rtāvṛdhā rtāsya yōniṃ vimṛçānta āsate,
 dyām skabhitvy apā ā cakrur ójasā yajñām janitvī tanvī ní māmṛjuh.

5.51.8^b (Svastyātreyā Ātreya; to Viçve Devāh)
 sajūr viçvebhir devébhir açvibhyām usāsā sajūh,
 1 ā yāhy agne atrivāt suté raṇa.]

§§ refrain, 5.51.8^c—10^c

The pāda açvibhyām usāsā sajūh suits best in 5.51.8, because Agni, the Açvins, and Usas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods; it is a good guess that the longer form, divāksaso agnījīhvā rtāvṛdhah, 10.65.7^a, is a secondary and later expansion of agnījīhvā rtāvṛdhah.

1.45.4^b (Praskañva Kāṇva; to Agni)
 mähikerava utāye priyāmedhā ahūṣata,
 1 rājantam adhvarāṇām.] agnīm çukrēṇa çocīṣā.]

§ c. 1.1.8^a; d: cf. 1.12.12^a

8.8.18^b (Sadhvansa Kāṇva; to Açvins)
 1 ā vām viçvābhir ūtibhih, priyāmedhā ahūṣata, § 7.24.4^a
 1 rājantāv adhvarāṇām, açvinā yāmahūtiṣu. § 1.1.8^a
 8.87.3^b (Dyumnika Vasiṣṭha, or others; to Açvins)
 1 ā vām viçvābhir ūtibhih, priyāmedhā ahūṣata, § 7.24.4^a
 tā vartir yātam ūpa vṛktābarhiso jūṣtam yajñām diviṣtiṣu.

For the most recent discussion of the ἀπ. λεγ. mähikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44

1.45.4^c: 1.1.8^a, rājantam adhvarāṇām; 8.8.18^b, rājantāv adhvarāṇām; 1.27.1^c, samrājantam adhvarāṇām.

[1.45.4^d, agnīm çukrēṇa çocīṣā: āgne, &c.; see under 1.12.12.]

1.45.5^b: 1.26.5^c; 2.6.1^c, imā u šu çrudhi girah.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hāvante vikṣū jantāvah,
çocīṣkeçaṁ purupriyāgne havyāya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
īlayās tvā padé vayām ṽnābhā prthivyā ādhi, 2.3.7^d
jātavedo ní dhimāhy āgne havyāya vólhave.

Cf. 5.14.3^c, agním havyāya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram ṛtvijam dadhiré vasuvittamam,
çrútkarṇaṁ sapráthastamaṁ viprā agne díviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)
ṛtāvānaṁ mahisám viçvādarçatam ṽagním sumnāya dadhire puró janāh, 3.2.5ⁿ
çrútkarṇaṁ sapráthastamaṁ tvā girā dáivyaṁ mánuṣā yugá.

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3 2.5^a

[1.45.8^d, āgne mártāya dāçuṣe : 1.84.7^b ; 9.98.4^b, vásu mártāya dāçuṣe : 8.1.22^b,
devó mártāya dāçuṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá síndhumātaraṁ manotārā rayiṇām,
dhiyá devá vasuvídā.

8.8.12^b (Sadhvaṁsa Kāṇva ; to Açvins)
ṽpurumandrā purúvástu, manotārā rayiṇām, 8.5.4^b
stómaṁ me açvínāv imám abhi váhni antuṣātām.

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuhāso jūrṇāyām ādhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmātithi Kāṇva ; to Açvins)
kadā vām tāugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṛteva devá nāsatyā vahatūm sūryāyāh, vacyānte vām kakuhā apsu jātā yugá jūrṇéva várupasya bhūreh, ‘(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Nāsatyas, to the marriage of Sūryā.’ So far I should like to modify Pischel’s and Oldenberg’s recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní ‘lead’, or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvínā prçhāmānāv āyātām tricakreṇa vahatūm sūryāyāh . . . putráh pitāāv avṛṇita pūṣā, ‘When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūsan choose you as his fathers.' See RV. 6.55 5, where Pūsan is called 'the wooer for his mother', mātūr didhiṣū (Ved. Stud. 1 21).

Oldenberg, l c., prefers to render *īṣukṛtā* by 'arrow-maker', in part because VS. 16.46 has *nāma īṣukṛdbbhyo dhanuṣkṛdbbhyaḥ* ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this *ṣatarudriya* formula in TS. 4 5.4 2, *nāmo mrgayūbhyaḥ ṣvanībhyaḥ* ca vo nāmah (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both *īṣukṛt* and *dhanuskṛt* (*dhanvakṛt*), cf. German 'Pfeilschutz' and 'Bogenschutz'.

Then the poet, it seems to me we must assume, turns from Pūsan to the Aṇvins, addressing them with the second hemistich of 1 184 3, which is parallel to 1.46.3. Ludwig, 24, renders the latter. 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vogeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt' Oldenberg, RV. Noten, p 46, remarks that *jūrṇā vistāp*, in the light of 1 184.3, &c, refers to the surface of the sea, but this does not explain *jūrṇā*. The only point in 1.46.3 that is clear is that *yād vām rātho vibhiṣ pātāt* means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5 22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflugelten flog' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Manner, dass euer Wagen flog rossbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46 3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5 22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

ā no nāvā matīnām yātām pārāya gāntave,
yuñjāthām aṇvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

ūd rātham ṛtāyatē yuñjāthām aṇvinā rātham,

ḥanti śād bhūtu vām āvaḥ.

☞ refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sōma rtāvṛdhā,
tām aṇvinā pibatam tirōhnyam ḍhattām rātnāni dāḥṣe.

☞ refrain, 8.35.22^c—24^c

2.41.4^b (Gṛtsamada; to Mitra and Varuṇa)

ayām vām mitravaruṇā sutāḥ sōma rtāvṛdhā,

māméd ihā ḥrutam hāvam.

For 1.47.1^d cf. *dādhad rātnāni dāḥṣe* under 4.15.3, and the pādas, *dādhad rātnā dāḥṣe vāryāni*, 1.35.8^d; and, *dādhad rātnā vī dāḥṣe*, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supéçasā ráthenā yātam aṇvinā,
kāṇvāso vām bráhma kṛṇvanty adhvaré tēṣāṃ sū ṇṇutam hávam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

átaḥ sahásranirṇijā ráthenā yātam aṇvinā,
vatso vām mádhumad vácó 'çansit kāvyaḥ kavīḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ṽyān nāsatyā parāvátī yád vā sthó ádhy ámbare,] 8.8.14.7^{ab}
átaḥ sahásranirṇijā ráthenā yātam aṇvinā.

The word átaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^a, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence' —For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)

aṇvinā mádhumattamaṃ pātām sómam ṛtāvrdhā,
áthādyá dasrā vásu bíbhratā ráthe dāçvāṇsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)

yábhiḥ kāṇvam abhiṣṭubhiḥ právataṃ yuvām aṇvinā.
ṽtābhiḥ śv āsmān avataṃ çubhas patī, pātām sómam ṛtāvrdhā,

cf. 1.47.5^c

3.62.18^c (Viçvāmitra, or Jamadagni ; to Mitra and Varuṇa)

ṽgrṇānā jamádagninā, yónāv rtāsya sdatam, 3.62.18^a
pātām sómam ṛtāvrdhā.

7.66.19^c (Vasistha ; to Mitra and Varuṇa)

á yātam mitrāvaruṇā jusāṇāv áhutim narā,
pātām sómam ṛtāvrdhā.

8.87.5^d (Dyumnika Vāsistha ; to Aṇvins)

ṽā nūnām yātam aṇvināçvebhiḥ prusitāpsubhiḥ,]

a : 8.8.2^a ; b : 8.13.11^b

ṽdāsra hiraṇyavartani çubhas patī, pātām sómam ṛtāvrdhā. 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)

ṽráthena prthupájasa, dāçvāṇsam úpa gachatam, 4.46.5^a
indravāyū ihá gatam.

1.47.3^c, 6^a, áthādyá (6^a, sudāse) dasrā vásu bíbhratā ráthe.

[1.47.4^b, mádhvā yajñām mimikṣatam : 1.22.3^c, táyā yajñām, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)

triṣadhassthé barhiṣi viçvavedasā ṽmádhvā yajñām mimikṣatam,] 1.22.3^c
kāṇvāso vām sūtāsomā abhidyaṇo yuvām havante aṇvinā.

8.5.17^c (Brahmatīthi Kāṇva ; to Aṇvins)

jānāso vṛktābarhiṣo ṽhaviṣmanto aramkṛtāḥ,] 1.14.5^c
yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tábhīh śv āsmān avatām çubhas patrī: 8.59(Val. 11).3^c, tábhīr dāçvāṅsam avatām, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sómam řtāvṛdhā.

1.47.7^{ab+d} (Praskañva Kāṇva: to Açvins)

yán nāsatyā parāvāti yád vā sthó ádhi turváçe,

áto ráthena suvítā na á gataṁ sākām sūryasya raçmíbhiḥ.

8.8.14^{ab} (Sadhvaṅsa Kāṇva; to Açvins)

yán nāsatyā parāvāti yád vā sthó ádhy ámbare,

átaḥ sahasranirijā ráthenā yātam açvinā.

8.8.11^{ab}

1.137.2^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā á yātam indavaḥ ḥsomāso dādhyāçirah, sutāso dādhyāçirah,

1.5.5^c

utā vām usāso budhī sākām sūryasya raçmíbhiḥ,

suto mitráya váruṇāya pitāye cārur rtāya pitāye,

1.137.2^g

5.79.8^c (Satyaçravas Ātreya; to Uṣas)

utā no gómātīr ísa, á vahā duhitar divah,

5.79.8^a

sākām sūryasya raçmíbhiḥ çukráḥ çocadbhir arcibhiḥ sújāte açvasūnṛte.

refrain, 5.79.1^e—10^e

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucákṣasā nārā rájanā dīrghaçrúttamā,

5.65.2^b

tā bahūtā ná dahsānā ratharyataḥ sākām sūryasya raçmíbhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ambare in 8.8.14. The Pet Lex started by giving the word, which is ἀμ.λεγ in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ádhy ámbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváçe in 1.47.7 by 'uber dem Turvaça', he would have rendered, in accord with his usual habits, ádhy ámbare 'uber dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nahe ihr verweilt'. Again the parallelism between ádhi turváçe and ádhy ámbare is obliterated.

The Nighantavas have played mischief with ámbaia. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antariksa). That, I presume, is at the root of the Pet Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nahe'. Unfortunately 2.16 contains also turváçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvāti 'at a distance'. The enticement lies in the frequent contrast between parāvāti and arvāvāti; e.g. 8.97.4, yāc çakrási parāvāti yád arvāvāti vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both ambaram (sic) and turváçe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvāti). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighantu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváçe is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Bṛhatsamhitā and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbare. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇiyo vāhantu sávanéd úpa,
iṣam pñicántā sukṛte sudánava ā barhiḥ sīdataṁ narā.

8.4.14^{cd} (Devātūthi Kāṇva ; to Indra)

úpa bradhnám vāvātā vīsaṇā hāri indram apāsu vaksataḥ,
arvāñcam tvā sāptayo 'dhvaraṇiyo vāhantu sávanéd úpa.

1.92.3^c (Gotama Rāhugaṇa ; to Uṣas)

ārcanti nārīr apāso ná viṣṭibhiḥ samānéna yójanenā parāvataḥ,
iṣam vāhantīḥ sukṛte sudánave víçvéd āha yájamānāya sunvaté.

8.87.2^b (Dyumnika Vāsistha, or others ; to Aṇvins)

ḷpibatam gharmām mādhumantam aṇvin, ā barhiḥ sīdataṁ narā,

8.87.2^a

ḷtā mandasānā mānuṣo duroṇā ā, ní pātām védasā váyah.

8.87.2^c

8.87.4^b (The same)

ḷpibatam sómam mādhumantam aṇvin, ā barhiḥ sīdataṁ sumát,

8.87.2^a

tā vāvrdhānā úpa sustutām divó gantām gaurāv ivériṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that adhvaraṇi means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual hāri are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural sāptayah, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary ūha (arvāñcam tvā, in place of arvāñcā vām), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of vāvātā to vāvātūḥ in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated pāda, ā barhiḥ sīdataṁ narā (or, sumát) cf. 1.142.7^d, sīdataṁ barhiḥ ā sumát.

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

téna nāsatyā gatam ráthena sūryatvacā,
yéna çáçvad ūhāthur dāçūṣe vāsu ḷmādhvaḥ sómasya pitāye.

8.85.1^{c-9}

8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ḷrátho yó vām trivandhuró hiraṇyābhīçur aṇvinā,
pári dyāvāprthiví bhūṣati çrutás téna nāsatyā gatam.

8.5.22^{ab}

8.8.2^b (Sadhvaṇsa Kāṇva ; to Aṇvins)

ā nūnām yātam aṇvinā ráthena sūryatvacā,
bhūji hiraṇyapeçasā kávi gāmbhīracetasā.

1.47.9^d : 8.85.1^{c-9}, mādhvah sómasya pitāye.

1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahá vāména na uṣo vy ūchā duhitar divaḥ,
sahá dyumnéna brhatá vibhāvāri rāyā devi dāsvati.

5.79.3^b (Satyaçravasa Atreya ; to Uṣas)

sá no adyābharádvāsura vy ūchā duhitar divaḥ,

yó vy áuchah sāhīyasi [satyaçravasi vāyyé] [sūjāte áçvasūnrte.]

☞ d : refrain, 5.79.1^d–3^d ; e : refrain, 5.79.1^e–10^e

5.79.9^a (The same)

vy ūchā duhitar divo mā cirām tanuthā āpaḥ,

nét tvā stenām yāthā ripúm tāpāti sūro arcīṣā [sūjāte áçvasūnrte.]

☞ refrain, 5.79.1^e–10^e

Cf. 5.79.2^b, vy áucho duhitar divaḥ

1.48.2^d (Praskanva Kāṇva ; to Uṣas)

áçvāvatīr gómātīr viçvasuvīdo bhūri cyavanta vástave,

úd iraya prāti mā sūnītā uṣaḥ cōda rādho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yāt te mahinā çubhre ándhasi adhikṣiyānti pūrāvaḥ,

sá no bodhy avitrī marútsakhā cōda rādho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīd does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vīdo ; cf vasutvanām in the related stanza 7.81.6, or such an expression as utōso vásva īçise, in 4.52.3. Similar haplology in the Pāli compounds a-ppatisavāsa, ‘anarchy’, for a-ppatisa(va)-vāsa, Ulūka-Jātaka, and maṇḍukaṇṭaka, ‘thorn from the maṇḍuka plant’, for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546 ; and cf. under 5.6 10.—For the repeated pāda cf. pársi rādho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskanva Kāṇva ; to Uṣas)

viçvam asyā nānāma cākṣase jágaj jyótiṣ kṛṇoti sūnārī,

āpa dvēso maghóni duhitā divá uṣā uchad āpa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçy āyaty] ūchānti duhitā divāḥ,

☞ cf. 7.81.1^a

āpo māhi vyayati cākṣase támo jyótiṣ kṛṇoti sūnārī.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrávaḥ sūribho yo amītam vasutvanām vájaṁ asmábhyam gómataḥ,

codayitrī maghónaḥ sūnītāvaty uṣā uchad āpa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskanva Kāṇva ; to Uṣas)

yásyā rúcanto arcāyaḥ prāti bhadrā ádrkṣata,

sá no rayīm viçvāvāraṁ supéçasam uṣā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

prāti bhadrā adrṣata gávām sárgā ná raçmāyaḥ,

óṣā aprā urú jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhí tvám ṣṣayah pūrva útāye juhūrē 'vase mahi,
sá na stómān abhí gṛñhi rádhasōṣaḥ çukréṇa çocisā.

8.8.6^{ab} (Sadhvaṇsa Kāṇva ; to Aṣvins)

yác cid dhí vām purá ṣṣayo juhūrē 'vase narā,
[á yātam aṣvinā gatam] [ūpemām suṣtutīm māmā.]

c : refrain, 8.35.22^c–24^c; d : 8.5.30^c

4.52.7^c (Vāmadeva ; to Uṣas)

á dyām tanoṣi raçmibhir ántárikṣam urú priyām,
úṣaḥ çukréṇa çocisā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to úṣaḥ çukréṇa çocisā see under 1.12.12

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

úṣo yád adyá bhānūnā ví dvārāv ṛṇāvo diváh,
prá ño yachatād avṛkām prthú chardīḥ prá devi gómatrī ṣaḥ.

8.9.1^c (Çaçakarna Kāṇva ; to Aṣvins)

á nūnām aṣvinā yuvām vatsāsya gantam ávase,
prāsmāi yachatam avṛkām prthú chardīḥ yuyutām yá árātayaḥ.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571, Delbruck, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadīḥ is, I take it, a later blend-word of chadīs and çarma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^d, yāntā no 'vrkām chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

úṣo bhadrébhir á gahi divác cid rocanád ádhi,
vāhantv aruṇápsava úpa tvā somíno gṛhām.

5.56.1^d (Çyāvāṣva Átreya ; to Maruts)

ágne çardhantam á gaṇām piṣṭām rukmébhir añjībhiḥ,
viço adyá marútām áva hvaye divác cid rocanád ádhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Aṣvins)

divác cid rocanád ádhy á ño gantam svarvidā,
dhrībhir vatsapracetasā [stómebhir havanaçrutā.]

6.59.10^b

Cf. also the pāda, divó vā rocanád ádhi 1.6.9^b, and related matter in 8.1.18; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchánti hí raçmibhir viçvam ābhāsi rocanám,
tām tvám uṣar vasūyávo gṛbhiḥ kāṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarāṇir viçvadarçato jyotiṣkṛd asi sūrya,
viçvam á bhāsi rocanám.

3.44.4^b (Viṣvāmitra ; to Indra)

jajñānó hárīto vṛṣā viṣvam á bhāti rocanám,

háryaṣvo hárītaṁ dhātta áyudham á vájraṁ bāhvór hárīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, viṣvam á bhāsi rocanám : 1.49.4^b, viṣvam ābhāsi rocanám ; 3.44.4^b,
viṣvam á bhāti rocanám.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)

tvām gotrām āṅgīrobhṛḥyo 'vr̥ṇor āpotāttraye ṣatādureṣu gātuvīt,
saséna cid vimadāyāvaho vāsv ājāv ādriṁ vāvasānāsya nartāyan.

9.86.23^d (Pr̥ṇayaḥ, alias Ajā Ṛṣiganāḥ ; to Pavamāna Soma)

ádribhiḥ sutāḥ pavase pavitra ān indav indrasya jathāreṣv āviṣān,

tvām nṛcákṣā abhavo vicakṣaṇa sóma gotrām āṅgīrobhṛḥyo 'vr̥ṇor āpa.

Cf. 1.132.4^b, yád āṅgīrobhṛḥyo 'vr̥ṇor āpa vrajām, which shows that the verb vr̥ṇor in both stanzas is to be regarded as augmented ('vr̥ṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, árandhayo 'tithigvāya ṣāmbaram : 1.130.7^d, atithigvāya ṣāmbaram.]

[1.51.8^c, ṣákṛ bhava yájamānasya coditá : 10.49.1^c, ahám bhuvam yája-
mānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)

ádadā árbhām mahatē vacasyáve kakṣivate vṛcayām indra sunvaté,
ménābhavo vṛṣaṇaṣvāsya sukrato viṣvét tá te sávaneṣu pravácya.

8.100.6^a (Nema Bhārgava ; to Indra)

viṣvét tá te sávaneṣu pravácya yá cakārtha maghavann indra sunvaté,
pārāvataṁ yát purusaṁbhrtām vāsv apāvṛṇoḥ ṣarabhāya ṛṣibandhave.

10.39.4^d (Ghoshā Kakṣivati ; to Aṣvins)

yuvām cyāvānam sanāyam yáthā rátham púnar yúvanam caráthāya
takṣathuh,

nís t̥augryām ūhathur adbhyás pári viṣvét tá vām sávaneṣu pravácya.

Cf. 4.22.5^b, viṣveṣv it sávaneṣu pravácya.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragacha.

[1.52.1^d, éndraṁ vavṛtyām ávase suvr̥ktibhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, índro yád vṛtrām ávadhīm nadivṛtam : 8.12.26^{a,b}, yadā vṛtrām nadivṛtam
ṣavasā vajrinn ávadhīh.]

1.52.5^a, 14^c, abhí (14^c, nótá) svávrstīm máde asya yúdhyataḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann ātra marútaḥ sāsminn ājāu víḡve devāso amadann ānu tvā,
vrtrāsya yád bhr̥ṣṭimātā vadhēna ní tvām indra prāty ānām jaghántha.

1.103.7^d (Kutsa ; to Indra)

tád indra préva vīryām cakārtha yāt sasāntām vājrenābodhayó 'him,
ānu tvā pātnīr hr̥ṣitām váyaḥ ca víḡve devāso amadann ānu tvā.

Of. the similar pāda 7.18.12^d, tvāyānto yé amadann ānu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yá udīcīndra devāgopāḥ sákhāyas te çivātāmā āsāma,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

10.115.8^{cd} (Upastuta Vār̥ṣṭihavya ; to Agni)

úrjo napāt sahasāvann iti tvopastutāsya vandate víṣā vāk,
tvām stoṣāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

[1.54.3^b, sváksatraṁ yāsa dhr̥ṣató dhr̥ṣán mánah : 5.35.4^c, sváksatraṁ te dhr̥ṣán
mánah.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvām divó brhatāḥ sānu kopayó 'va tmánā dhr̥ṣatá çámbaram bhinat,
yān māyīno vrandīno mandīnā dhr̥ṣác chitām gābhastim açānīm prtanyāsi.

7.18.20^d (Vasiṣṭha Māitravaruni ; to Indra)

ná ta indra sumatāyo ná rāyah samcákṣe pūrvā usāso ná nūtnāḥ,
dévakaṁ cin mānyamānām jaghanthāva tmánā brhatāḥ çámbaram bhet.

Ludwig, 453, renders 1.54.4^{ab} · ‘des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen’ ; 7.18.20^{cd}, at 1005 · ‘Mānyamāna’s sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen’ As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, ‘a little tin god on wheels’ (slang), just as Nabhāka, ‘Buster’ (8.40 4, 5) and Nābhāka ‘Busterson’ (8.41.2) embody the idea of the refrain of these hymns, nabhantām anyaké same, ‘may the others, confound them (anyaké), our rivals, burst!’ We may note that tmánā which Ludwig, at 1.54.4, renders, ‘in eigener person’, is left quite out in 7.18.20. But the chief gain from the parallels is that brhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20 : ‘thou didst by thyself cast down Çambara from high heaven’ ; see 1.59.6, and cf. Bergaigne, II 342. Grassmann also renders 7.18.20^d by, ‘du warfst herab den Çambara vom Berge’. Here he leaves out tmánā, but in 1.57.4^b he has : ‘hast mit kühnem Sinn den Çambara herabgestürzt.’

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sá çévr̥dham ādhi dhā dyumnām asmé máhi kṣatrām janāṣāl indra távyam,
ráksā ca no maghónaḥ pāhī sūrīn rāyē ca naḥ svapatyā iṣé dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viḡve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahó rāyē nr̥pate vājrabāhuḥ,
ráksā ca no maghónaḥ pāhī sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyaḥ samudriyaḥ práti grbhṇāti vícītā várīmabhiḥ,
indrah sómasya pītāye vṛṣāyate sanāt sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)

sanir mitráśya papratha indrah sómasya pītāye,
prāci vācīva sunvaté mīmīta it.

Cf. indram sómasya pītāye, under 1.16.3, and indra sómasya pītāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīśaḥ pártīpasah sámudrah ná sámócarāṇe saniśyávaḥ,
pátīm dákṣasya vidáthasya nū sáho girīm ná venā ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viṣve Devāḥ)

nū rodasī áhinā budhnyēna stuvitá devī ápyebhir iṣtāiḥ,
sámudrah ná sámócarāṇe saniśyávo gharṁásvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, II. 444, 1. 537. Each translator has conflicting renderings for the two repeated pádas Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagatī among tristubhs) betrays the páda as secondary in that stanza For 1.56.2 see also Bergaigne, II. 40, note, 269 ; for 4.55.6, ibid. II. 205, 472, III. 24.

[1.56.4^b, indrah síśakty uśásam ná sūryaḥ : 9.84.2^d, induh síśakty uśásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yát tiró dharúnam ácyutam rájó 'tiṣṭhipo divá átasu barhāṇā,
svārmīlhe yán máda indra hársyāhan vṛtrám nír apām āubjo arṇavám.

1.85.9^d (Gotama Rāhugaṇa ; to Maruts, but here Indra)

tvāṣṭā yád vājraṁ súkṛtaṁ hiraṇyáyaṁ sahásrabhṛṣṭīm svápā ávartayat,
dhattá índro náry apāñsi kártavé 'han vṛtrám nír apām āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s. v. nárya, very properly corrects náry apāñsi to náryāpāñsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58–64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svám ádma yuvámāno ajáras triṣv aviśyānn ataséśu tiṣṭhati,
átyo ná prṣṭhám prusítāśya rocate divó ná sānu stanáyann acikradat.

9.86.9^a (Akṛstāḥ, alias Māśa Rṣigaṇāḥ ; to Pavamāna Soma)

divó ná sānu stanáyann acikradad dyáuḥ ca yásya prthiví ca dhármabhiḥ,
índrasya sakhyám pavate vivévidat sómaḥ punānāḥ kalāṇeṣu sídati.

Even so simple-looking a páda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth 1. 349, to 9.86 9^a, 'des Himmels Rücken liess er bullend gleichsam ertönen'; Oldenberg, SBE. xlv. 45, to 1.58 2^a, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct, so also Bergaigne, 1. 15.—On the comparison in 1.58 2^c see last Pischel, Ved. Stud. 1. 107

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātājūto atasēsu tisthate vīthā juhūbhīḥ sṛṇyā tuvisvānīḥ,
tṛṣṇu yād agne vanīno vṛṣāyāse kṛṣṇām ta éma rūṇadūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta éma rūṇataḥ puró bhāṇ carīṣṇv āreir vāpuṣām id ekam,
yād āpravitā dādhathe ha gārbhaṁ sadyāḥ cij jāto bhāvasīd u dutāh.

The unusual accent of the vocative rucadūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūṇataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hōtāraṁ sapṭā juhvo yājīṣṭhaṁ yām vāghāto vṛṇāte adhvarēsu,
agnīm viṇveṣāṁ aratīm vāsūnām saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Āliuṣa; to Apaḥ, or Aponaptar)

yó anidhmó dīdayad apsv āntār yām viprāsa īlate adhvarēsu,
āpām napān mādhumatīr apo dā yābhir īndro vāvrdhé vṛyāya.

3.54.3^d (Prajāpati Vāiṇvāmītra, or Prajāpati Vācya; to Viṇve Devāḥ)

yuvór ṛtām rodasi satyām astu mahé sū ṇah suvitāya prā bhūtam.
idām divé nāmo agne prthivyaḥ saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots *id* and *vr* (*id* = *is-d*, from root *is* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve, p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. 1. 113, Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a, ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār maksū
dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiṇvānara)

ā sūrye nā raṇmāyo dhruvāso vāiṇvānaré dadhire 'gnā vāsūni,
yā párvateṣv ōṣadhiṣv apsú yā mánuseṣv āsi tāsya rājā.

1.91.4^b (Gotama Rāhūgaṇa; to Soma)

yā te dhāmāni divi yā prthivyām yā párvateṣv ōṣadhiṣv apsú,
tébhir no viṇvāiḥ sumānā āhelan rājan soma prāti havyā grbhāya.

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiṇvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi sthó yāt prthivyaṁ yāt párvatesv ósadhīsv apsu, iii. 22.2, ágne yāt te divi várcaḥ prthivyaṁ yād ósadhīsv apsv á yajatra; 10.51.3, áichāma tvā bahudhā jātavedaḥ prāvistam agne apsv ósadhīsu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity of the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé kimayah párvatesv vānesv ósadhīsv paçúsv apsv antah.'

[1.59.5^c, rájá kṛtṇám asi mānuṣṇām : 3.34.2^c, índra kṣitṇám asi, &c.]

1.59.5^d (Nodhas Gāutama ; to Vaiçvānara)

divāç cit te brható jātavedo vaiçvānara prá ririce mahitvām,

rájá kṛtṇám asi mānuṣṇām, yudhā devébhyo várivaç cakartha. ~~cf.~~ 1.59.5^c

7.98.3^d (Vasistha ; to Indra)

jajñānāḥ sómaṁ sáhase papātha prá te mātā mahimānam uvāca,

éndra paprāthorv antárikṣaṁ yudhā devébhyo várivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhéndro mahná varivaç cakāra devébhyah sátpatiç çarsanprāḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama ; to Agni)

uçík pāvako vásur mānuṣeṣu váreṇyo hotādhāyi vikṣú,

dāmūnā gṛhāpatir dáma ān agnir bhuvad rayipatī rayiṇām.

1.72.1^c (Parāçara Çaktya ; to Agni)

ní kāvya vedhāsah çāçvatas kar háste dādhanó nāryā purūṇi, ~~cf.~~ 7.45.1^c

agnir bhuvad rayipatī rayiṇām satrá cakrāṇo amṛtāni viçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, 1.57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythology. St 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, 1.41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

á devó yātu savitā surātno 'ntarīkṣaprā váhamāno áçvāih,

hāste dādhanó nāryā purūṇi niveçāyaṁ ca prasuṣāṁ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^a, dvitā bhuvad rayipatī rayiṇām.

[1.61.5^a, asmā íd u sáptim íva çravasyā : 9.96.16^c, abhí vájaṁ sáptir íva çravasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prā vo mahé māhi nāmo bharadvam āṅgūsyam çavasānāya sūma,
yēnā naḥ pūrve pitāraḥ padajñā ārcanto āṅgirasō gā āvīdan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sā vardhitā vārdhanah pūyamānah sōmo mīdhvān abhi no jyōtiṣāvīt,
yēnā naḥ pūrve pitāraḥ padajñāḥ svarvīdo abhi gā ādrim uṣṇān.

SV. 2.709 has iṣnān for uṣnān of RV 9.97.39^c, this Grassmann, II. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, I. 319 ff; Ludwig, 887; Bloomfield, *Concordance*, have suggested musnān; see 1.93.4; 2.20.5, 5.34.7; 10.67.6; 68.10 Bergaigne, II. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣnān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyōtiṣā us is natural at any time, and does not really bear upon the expression abhi gā ādrim (m)uṣnān. I still think that we must read musnān, and that the change from ādrim musnān to ādrim uṣnān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣnān and musnān followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣnān (above) is really due to interchange between iṣnān and musnān, and not between iṣnān and uṣnān. In other words RV. 9.97.39 seems still to have read musnān at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

īndrasyāṅgirasam ceṣṭāu vidāt sarāmā tānayāya dhāsīm,
bṛhaspātir bhinād ādrim vidād gāḥ sām usriyābhīr vāvaçanta nārāḥ

10.68.11^d (Ayāsa Āṅgīrasa; to Bṛhaspati)

abhi çyāvām nā kṛçanebhīr açvam nākṣatrebhīḥ pitāro dyūm apiñcan,
rātryām tāmo ādadhur jyōtir āhan bṛhaspātir bhinād ādrim vidād gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* I. 397, 413; Pischel, *Ved. Stud.* II. 238. The presence together of Indra, the Āṅgīras, Saramā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated pāda does not seem nearly as organic in its stanza 11 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars, they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanād evā tāva rāyo gābhaṣṭāu nā kṣīyante nōpa dasyanti dasma,
dyumān asi krātumān indra dhīraḥ çīkṣā çacīvas tāva naḥ çacībhīḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āṅgīrasa; to Indra)

mā na indra pyatnāve mā çārdhate pārā dāh,
çīkṣā çacīvaḥ çacībhīḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvám ha tyád indra saptá yúdhyan púro vajrin purukútsāya dardah,
barhír ná yát sudāse vṛthā várg aṅhó rājan váriṇaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vásva indraḥ satyāḥ samrāḍ dhántā vṛtrám váriṇaḥ pūrāve kaḥ,
pūruṣṭuta krátvā naḥ ṇagdhī rāyó bhakṣīyá té 'vaso dáivyaśya.]

4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132 ; Benfey, Orient und Occident, 1. 590 ; Muir, OST. i. 330 ; Oldenberg, ZDMG xlii. 219 ; Geldner, Ved. Stud. i 153 ; Hillebrandt, Ved. Myth. i. 112 ; Foy, KZ. xxxiv. 242 ; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire cūbhé : 5.54.11^b, vākṣassu rukmā maruto
ráthe cūbhah.]

[1.64.6^d, utsām duhanti stanáyantam ákṣitam : 9.72.6^a, aṅcūm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣuṁ pāvakām vanīnaṁ vícarṣaṇīm rudrásya sūnūm havásā gṛṇīmasi,
rajastúraṁ tavásam mārutaṁ gaṇam ṛjīṣīnaṁ vṛṣaṇam saçcata çriyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhántam mārutaṁ bhrájadṛṣṭīm rudrásya sūnūm havásā
vivāse,

divāḥ çardhāya çúcayo maṇiṣá girāyo nápa ugrá asṛḍhran.

Cf. Max Muller, ZDMG xxxii. 372 ; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tastháu va ūtí maruto yám ávata : 1.166.8^b, pūrbhí rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prá nū sá mártah çávasā jánān áti tastháu va ūtí maruto yám ávata,]

cf. 1.64.13^b

árvadbhir vájam bharate dhánā nṛbhir apṛchyam krátum á kṣeti púṣyati.

2.26.3^b (Gṛtsamada ; to Brahmanaspati)

sá ij jánena sá viçá sá jánmanā sá putráir vájam bharate dhánā nṛbhīḥ,
devánām yāḥ pitáram avívāsati çraddhāmanā haviṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Çairīṣi ; to Indra)

sá in nū rāyāḥ súbhrtasya cākanan mádam yó asya ráñhyam ciketati,
tvāvṛdhomaghavan dāçvādhvaro makṣú sá vájam bharate dhánā nṛbhīḥ.

Group 9. Hymns 65–73, ascribed to Parāçara Çaktya

1.66.9, 10^d (Parāçara Çaktya; to Agni)

tām vaç carāthā vayām vasatyāstaṁ nā gāvo nākṣanta iddhām,
sindhur nā kṣódaḥ prá nícir ānon návanta gāvaḥ svār dṛçike.

1.69.9, 10^d (The same)

uśó nā jāró vibhāvósrah sámjñātarūpaç ciketaḍ asmāi,
tmānā váhanto dúro vy ṛṇvan návanta víçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG xxii 569 ff. Hymns 65–70 in dvipadā virāj metre are not repeated in the other Saṁhitās; Aufrecht in the Preface to his second edition of the RV., p vii, designates them as ‘rubbish’ For both these difficult stanzas see Oldenberg’s translation with notes in SBE. xlvī, RV Noten, p. 67

[1.68.9, 10^a, pitúr nā putráḥ krátuṁ juṣanta: 9.97.30^c, pitúr nā putráḥ krátubhir
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etā vratā minanti: 10.10.5^c, nákir asya prá minanti vratāni.]

1.69.9, 10^d: see 1.66.9, 10^d.

1.70.5, 6^a (Parāçara Çaktya; to Agni)

sā hí kṣapāvān agní rayīṇām dāçad yó asmā āram sūktāih,
etā cikitvo bhūmā ní páhi devānām jānma mártāṇç ca vidvān.

7.10.5^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

mandrām hótāram uçjo yáviṣṭham agním viça ṛlate adhvarēsu,
sā hí kṣapāvān ābhavad rayīṇām ātandro dutó yajāthāya devān.

I render 1.70.5, ‘For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns’, &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated pāda is in unquestionable surroundings: ‘The Uçjīs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.’—The differing accents of kṣapāvān are according to the text.

1.71.4^a (Parāçara Çaktya; to Agni)

māthīd yád īm vibhrto mātariçvā gr̥hé-gr̥he çyetó jényo bhūt,
ād īm rájñe ná sáhiyase sácā sánn ā dūtyām bhṛgavaṇo vivāya.

1.148.1^a (Dirghatamas Aucathya; to Agni)

māthīd yád īm viṣṭó mātariçvā hótāram viçvāpsuṁ viçvādevyam,
ní yām dadhúr manuṣyāsu vikṣú svār ná citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pādas vary: vibhrto in 1.71.4; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito; Ludwig, vi. 92, viṣpito, or viṣṛṣto, and, finally, viṣṭhito); see Oldenberg, SBE. xlvī. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çaktya ; to Agni)

māno ná yó 'dhvanah sadyá éty ékaḥ satrá súro vásva içe,
rájānā mitrávárūṇā supāṇí goṣu priyām amṛtaṁ rākṣamānā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçe Devāh,
here Savitar)

trīr ā divāḥ savitā soṣaviti rájānā mitrávárūṇā supāṇí,
āpaç cid asya ródasī cid urvī rātnaṁ bhikṣanta savitūḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlvī 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çaktya ; to Agni)

mā no agne sakhyā pītryāṇi prá marṣiṣṭhā abhí vidúṣ kavīḥ sán,
nábhō ná rūpām jarimā mināti purá tāsya abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Maitravaruṇi ; to Indra)

rājeva hí jánibhiḥ kṣéṣy evāva dyúbhir abhí vidúṣ kavīḥ san,
piçā giro maghavan góbhir áçvāis tvāyatāḥ çīḥi rāye asmān.

Ludwig, 266, to 1.71.10, translates the words abhí vidúṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18 2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábhō ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr x. 15, note, Oldenberg, SBE. xlvī 75.

1.72.1^b (Parāçara Çaktya ; to Agni)

ní kavyā vedhāsaḥ çāçvatas kar háste dádhdhāno nárýā purūṇi,
agnir bhuvad rayipāti rayīmām, satrá cakranó amṛtāni viçva.

1.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)

ā devó yātu savitā surátno 'ntariksaprā váhamāno áçvāih,
háste dádhdhāno nárýā purūṇi niveçyāñ ca prasurvāñ ca bhúma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhdhāno nárýā purūṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2.5.8.8^c.

1.72.1^c : 1.60.4^d, agnīr bhuvad rayipāti rayiṇām.

1.72.8^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarádas tvām íc chúcim ghrténa çucayaḥ saparyān,
nāmāni cid dadhire yaññíyāny āsūdayanta tanvāḥ sújātāh.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya nāmasā vyántah çravasyāvaḥ çrāva āpann āmrktam,
nāmāni cid dadhire yaññíyāni bhadrāyām te ranayanta sām̐dṛṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note, Pischel, *Ved Stud.* i. 299 For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Beigaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tasthivānsam : 2.35.14^a, asmīn padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

sam̐janāná úpa sīdann abhiññū pātnīvanto namasyām namasyan,
ririkvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīṣi rākṣamanāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām īn náro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yát tyāgám ubháyāso āgman nāras tokāsya tánayasya sūtāu.]

§ 4.24.3^d

The second of these stanzas is perfectly clear : 'That very one (namely, India) men call to both sides in battle ; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature ; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlv. 84, notes the parallel and remarks pertinently : 'Should svāḥ have supplanted another word, for instance trām ? As the pronoun svā very frequently stands in apposition with tanū, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmāne tmānam, *MS.* 4.8.7 ; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267) : 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) 'hinebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza. 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Beigaigne, i. 98 ; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated pāda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother pāda is the impeccable 4.24.3^b ; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

ā yé víçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,
mahná mahādbhiḥ pṛthiví ví tasthe mātá putráir āditir dhāyase véḥ.

3.31.9^b (Kuçika Āisrathi, or Viçvāmitra; to Indra)
 nī gavyatā mānasā sedur arkāih kṛṇvānāso amṛtatvāya gātum,
 idām cin nū śādanam bhūry eṣām yēna māsān āsiṣasann ṛtēna.

For 1 72 9 see Fischel, Ved. Stud. 1. 217; Oldenberg, SBE. xlvī 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devō nā yāh savitā satyāmanmā krātvā nipāti vṛjānāni viçvā,
 purupraçastō amātir nā satyā ātmēva çévo didhiṣāyyo bhūt.

9.97.48^d (Kutsa Āṅgirasa; to Pavamāna Soma)
 nū nas tvām rathirō deva soma pāri srava camvōh pūyāmānah,
 apsu svādiṣṭho mādhumān ṛtāvā devō nā yāh savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlvī. 88, Foy, KZ. xxxiv 248. St. 9.97 48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word rtāvā (rtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāh, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādhamā, occurs in 10.34.8, and 10.139 3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1 73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya; to Agni)

devō nā yāh pṛthivīm viçvādhāyā upakṣēti hitāmitro nā rājā,
 puraḥśādaḥ çarmāsado nā vīrā anavadyā pātijūṣṭeva nārī.

3.55.21^{abc} (Prajāpati Vaiçvāmitra, or Prajāpati Vācya; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā ūpa kṣēti hitāmitro nā rājā,
 puraḥśādaḥ çarmasādo nā vīrā mahād devānām asuratvām ékam.

☞ refrain, 3.55.1^{d-22d}

Ludwig, 268, renders 1.73.3. 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21. 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1 73.3. The sense of 3.55 21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmitra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyē mātān sūśūdo agne té syāma māghavāno vayām ca,
chāyēva viçvām bhūvanam sisakṣy āpaprivān rōdasī antārikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nrcākṣā esā divó mādhyā āsta āpaprivān rōdasī antārikṣam,
sā viçvācīr abhī caṣṭe ghr̥tācīr antarā pūrvam āparam ca ketūm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM p. 292, Oldenberg, RV Noten, p. 76.—For the cadence māghavāno vayām ca see 1.136.7; 141 13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucāthānī vedho jūṣṭāni santu mánase hṛdé ca,
çakéma rāyāḥ sudhūro yāman té 'dhi çrávo devābhaktam dādhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etā te agna ucāthānī vedhó 'vocāma kavāye tā juṣasva,
l̥c chocasva kṛṇuhī vāsyaso no mahó rāyāḥ puruvāra prā yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^a at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prā cakṣya kṛṇuhī vāsyaso nah, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utā bruvantu jantāva úd agnir vṛtrahājani,
dhanamjayó rāṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó vṛṣā sām idhe dasyuhántamam,
dhanamjayām rāṇe-raṇe.

1.74.7^c: 1.12.4^b, yād agne yāsi dūtyam.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmir jānānam āgne mitró asi priyāḥ,
sākhā sākhibhya idyāḥ.

9.66.1^c (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe l̥bhī viçvāni kāvya,
sākhā sākhibhya idyāḥ.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhūgaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvé ní ca satsihā devāñi,
vési hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vési hotrām utā potrām jánānām mandhātási dravinodā ṛtāvā,
svāhā vayām kṛṇāvāmā havīñsi 1devó devān yajatv agnir ārhan.]

☞ 2.3.1^d

On various points of 1.76.4 see Neisser, Bezz Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xlv. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival vési in 1.76.4 is followed by the imperative bodhī, in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2

1.77.1^c (Gotama Rāhūgaṇa ; to Agni)

kathā dāḥemāgnāye kāsmāi devājusṭocyate bhāmine gīh,
yó mārtyeṣv amṛta ṛtāvā hótā yájiṣṭha ít kṛṇóti devān.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yó mārtyeṣv amṛta ṛtāvā devó devéṣv aratír nidhāyi,
hótā yájiṣṭho mahnā çucādhyāi havyāñir agnir mānuṣa trayādhyāi.

[1.77.4^d, vājaprasūtā iṣáyanta mánma : 7.87.3^d, prācetaso yá iṣáyanta mánma.]

1.78.1^{a+b} (Gotama Rāhūgaṇa ; to Agni)

abhí tvā gótamā girā jātavedo vícarṣaṇe,
1dyumnāñir abhí prá ṇonumaḥ.]

☞ refrain, 1.78.1^c—5^c

4.32.9^a (Vāmadeva ; to Indra)

abhí tvā gótamā girānūṣata prá dāvāne,
indra vājāya ghīṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvíraṁ rayīm á bhara jātavedo vícarṣaṇe,
1jahí rákṣāñsi sukrato.]

☞ 6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

brāhma prajāvad á bhara jātavedo vícarṣaṇe,
ágne yád didáyad diví.

8.43.2^b (Virūpa Āngirasa ; to Agni)

āsmāi te pratihāryate jātavedo vícarṣaṇe,
ágne jánāmi suṣṭutīm.

We may render 1.78.1 : ‘O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).’ Cf. Oldenberg, SBE. xlv. 102. I feel as though there ought to be somewhere in the stanza the word vayām, ‘we’, especially as the third pāda is a refrain (1.78.1^c—5^c). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : ‘The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.’

1.78.1^c-5^c, dyumnāir abhī prā nonumah.

1.79.3^c (Gotama Rāhūgaṇa ; to Agni)

yād im rtāsyā pāyasa pīyāno nāyann rtāsyā pathībhi rājiṣṭhāih,
aryamā mitrō vāruṇaḥ pārijmā tvācam prīcanty uparasya yōnāu.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāh)

rtē sā vindate yudhāh sugēbhir yaty ādhvanah,
aryamā mitrō vāruṇaḥ sārātayo yām trāyante sajōṣasaḥ.

10.93.4^b (Tānva Partha ; to Viṣve Devāh)

[tē ghā rājāno amītasya mandrā] aryamā mitrō vāruṇaḥ pārijmā,

cf. 1.122.11^b

kād rudrō nrñām stutō marūtaḥ pūṣāno bhāgaḥ.

For the difficult stanza 1.79 3 see Bergaigne, II. 505 ; Pischel, Ved. Stud. I. 109 ; Hillebrandt, Ved. Myth. I. 182 ; Geldner, Ved. Stud. III. 47 ; Oldenberg, SBE. XLVI. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rāhūgaṇa ; to Agni)

agne vājasya gómata īcānaḥ sahaso yaho,
asmé dhehi jātavedo māhi grāvaḥ.

7.15.11^b (Vasiṣṭha Maitravaruni ; to Agni)

sā no rūdhāṁsi ā bharéçānaḥ sahaso yaho,
bhāgaç ca datu vāryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79 4^c cf. the close parallel, asmé dhehi çrāvo brhāt, under 1.9.8.

1.79.5^b (Gotama Rāhūgaṇa ; to Agni)

sā idhānō vāsuḥ kavír agnir ilényo girā,
revád asmábhyaṁ purvanīka dṛdhi.

10.118.3^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

sā āhuto ví rocate 'gnir ilényo girā,
srucā prátīkam ajyate.

1.79.8^b (Gotama Rāhūgaṇa ; to Agni)

ā no agne rayīm bhara satrāsāhaṁ vāreṇyam,
vīçvāsu prtsú duṣṭāram.

3.34.8^a (Viçvāmitra ; to Indra)

satrāsāhaṁ vāreṇyam sahodām sasavāṁsaṁ svār apāç ca devīḥ,
[sasāna yāḥ prthivīm dyām utēmām] indram madanty ānu dhīraṇāsaḥ.

cf. 3.32.8^c

Oldenberg, SBE. XLVI. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23 2, prtanāsāham rayīm . . . ā bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyañ soma duṣṭāram, yó dūṇāḥo vanuṣyātā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa ; to Agni)

ā no agne sucetūnā rayīm viṣvāyupoṣasam,
mārdīkāñ dhehi jivāse.

6.59.9^d (Bharadvāja ; to Indra and Agni)
indrāgni yuvór āpi vāsu divyāni pārthivā,
ā na ihā prā yachatañ rayīm viṣvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa ; to Agni)

sahasrākṣó vicarṣanir agnī rākṣāñsi sedhati,
hótā gr̥ṇta ukthyāh.

7.15.10^a (Vasiṣṭha Maitravaruṇi ; to Agni)
agnī rākṣāñsi sedhati ṣukráḥocir āmartyāh,
[ṣúcīḥ pāvakā ídyāh.]

☞ 2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^e–16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa ; to Indra)

ādhi sánau ni jighnate vājreṇa ṣatāparvaṇā,
mandanā índro āndhasaḥ sākhibhyo gātúm ichaty [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e–16^e

8.6.6^b (Vatsa Kāṇva ; to Indra)
ví cid vṛtrasya dódhato vājreṇa ṣatāparvaṇā,
ḡiro bibheda vṛṣṇinā.
8.76.2^c (Kurusuti Kāṇva ; to Indra)
ayám índro marútsakhā ví vṛtrasyābhinac chíraḥ,
vājreṇa ṣatāparvaṇā.
8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
prā va índrāya bṛhaté marúto bráhmārcata,
vṛtrám hanati vṛtrahá ṣatákratur vājreṇa ṣatāparvaṇā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrasya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta índra víryām : 8.55(Vāl. 7).1^c, bhúríd índrasya víryām.]

1.80.9^d (Gotama Rāhugaṇa; to Indra)

sahāsraṁ sākām arcata pári śtobhata viṇṇatīḥ,

ṣatāinam ānv anonavur indrāya brāhmódyatam [ārcann ānu svarājyāyam.]

☞ refrain, 1.80.1^e—16^e

8.69.9^d (Priyamedha Āṅgīrasa; to Indra)

āva svarāti gārgaro godhā pári sanīṣvaṇat,

pīṅgā pári canīṣkadad indrāya brāhmódyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahát tát asya páuṇsyam: 8.63.3^c, stuśé tát, &c.]

1.80.10^d (Gotama Rāhugaṇa; to Indra)

indro vṛtrása táviṣīm nír ahan sáhasā sáhah,

[mahát tát asya páuṇsyam] vṛtrám jaghanván asṛjad [ārcann ānu svarājyāyam.]

☞ c: cf. 1.80.10^c; e: refrain, 1.80.1^e—16^e

4.18.7^d (Samvāda Indrādītivāmadevānām)

kīm u śvid asmai nívīdo bhananténdrasyāvadyām didhiṣanta āpaḥ,

māmāitān putró mahatā vadhéna vṛtrám jaghanván asṛjad ví síndhūn.

4.19.8^b (Vamadeva; to Indra)

pūrvīr uśasāḥ ṣarādaḥ ca gūrtā vṛtrám jaghanván asṛjad ví síndhūn,

pāriṣṭhitā atrṇad badbadhānāḥ sirā indraḥ srāvitave prthivya.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fliessen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely síndhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, á paprāu pāṛthivam rájah: 6.61.11^{ab}, āpaprūṣi pāṛthivāny urú rájo antárikṣam.]

1.81.5^d (Gotama Rāhugaṇa; to Indra)

[á paprāu pāṛthivam rájo] badbadhé rocanā divi,

☞ cf. 1.81.5^a

ná tvāvān indra kác canā ná jātó ná janiṣyaté [’ti víḡvam vavakṣitha.]

☞ cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha; to Indra)

ná tvāvān anyó divyó ná pāṛthivo ná jātó na janiṣyate,

aṣvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^d is closely parallel also to 1.102.8^d, ātīdām víḡvam bhūvanam vavakṣithāṣatrūr indra jānuṣā sanād asi, which again makes āti víḡvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti viṇvaṃ vavakṣitha: 1.102.8^c, ātīdām viṇvaṃ bhūvanam vavakṣitha.]

[1.81.8^e, ātha no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhugaṇa; to Indra)

eté ta indra jantāvo viṇvaṃ puṣyanti vāryam,

antār hī khyó jānānām aryó védo ádāḡṣāṃ tēṣāṃ no véda á bhara.

5.6.6^b (Vasuṣruta Ātreya; to Agni)

pró tyé agnáyo 'gniṣu viṇvaṃ puṣyanti vāryam,

té hinvire tá invire tá iṣanyanty ānuṣág iṣāṃ stotf̄bhya á bhara.]

cf 9.20.4^c; also refrain, 5.6.1^e—10^e

10.133.2^d (Sudās Pāijavana; to Indra)

tvām síndhūṇ āvās̄jo 'dharāco áhann áhim,

aṣatrúr indra jajūṣe viṇvaṃ puṣyasi vāryam iṭām tvā pári ṣvajāmahe

nābhantām anyakēṣāṃ jyākā ádhi dhānvasu.]

cf efg: refrain in 10.133.1 ff.

8.45.15^c (Triṇoka Kāṇva; to Indra)

yás te revān ádāḡurīḥ pramamārṣa maghāttaye,

tásya na véda á bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, naren dir alles vortreffliche', Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved Stud. ii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that *eté ta indra jantāvaḥ* refers to worshippers or adherents of Indra. Therefore *viṇvaṃ puṣyanti vāryam* can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. *pōṣyā vāryāni*, 1.113.15; *pōṣyaṃ rayīm*, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of *puṣyanti*, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] naren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial Zeugma in order to account for the transitive force of *puṣyanti* (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen guter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here *puṣyanti* = *posayanti*. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du ernstest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated *pāda* is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in *puṣyanti* which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the *pāda* originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhugaṇa borrowed and adapted the repeated *pāda* to a different, though not unrelated idea.—For 10.133.2^e see under 8.21.13^b.

1.82.1^e—5^e, yóḡā nv indra te hāri.

1.82.2^d (Gotama Rāhugaṇa ; to Indra)

ākṣaṇṇ āmīmadanta hy āva priyā adhūṣata,
āstoṣata svābhānavo viprā nāvīṣṭhayā matī jyōjā nv indra te hārī.]

☞ refrain, 1.82.1^e–5^e

8.25.24^b (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa, here Dānastuti)
smādabhiṣṭu kṛāvāntā viprā nāvīṣṭhayā matī,
mahō vājīnāv ārvantā sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuk-tavantah tīptāç cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyattadīptayo viprā medhāvinas navīṣṭhayā stutyā astavan. But in 7.66.8 the words matī viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa ; to Indra)

susaṁdīçam tvā vyaçm māghavan vandiṣīmāhi,
prā nūnām pūrṇāvandhura stutō yāhi vāçm ānu jyōjā nv indra te hārī.]

☞ refrain, 1.82.1^e–5^e

10.153.5^a (Cakṣus Sāurya ; to Sūrya)

susaṁdīçam tvā vyaçm prāti paçyema sūrya,] ☞ cf. 10.37.7^d
vi paçyema nṛcāksasah.

For 10.153.5^b cf. 10.37.7^d, with prefixed four syllables, jyōg jīvāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamō goṣu gachati: 2.25.4^b, sā sātvaḥhiḥ prathamō, &c.]

[1.84.2^c, īṣṇīṇām ca stutīr ūpa: 8.17.4^b, asmākaṁ suṣṭutīr ūpa.]

SV. 2.380 reads rṣīṇām suṣṭutīr ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa ; to Indra)

ī tiṣṭha vṛtrahan rātham yuktā te brāhmaṇā hārī,
arvācīnam sū te māno grāvā kṛṇotu vagnūnā.

3.37.2^a (Viṣvāmitra ; to Indra)

arvācīnam sū te māna utā cākṣuḥ çatakrato,
indra kṛṇvāntu vāghātāḥ.

1.84.4^a (Gotama Rāhugaṇa ; to Indra)

imām indra sutām piba jyēṣṭham āmartyam mādām,
çukrāsya tvābhy āksaran dhārā ṛtāsya sādane.

8.6.36^c (Vatsa Kāṇva; to Indra)

ā no yāhi parāvāto hāribhyaṁ haryatābhyāṁ,
imām indra sutām piba.

Note the pādas, 8.17.1^b, indra sōmaṁ pibā imām; 8.32.19^c, indra piba sutānām; and, 10.24.1^a, indra sōmaṁ imām piba.

1.84.7^b (Gotama Rāhūgaṇa; to Indra)

yā ēka id vidāyate vāsu mār̥tāya dāçūṣe,
[īçāno āpratiṣkuta indro aṅgā.]

☞ 1.7.8^c

9.98.4^b (Ambarīṣa Varsāgira, and R̥jiçvan Bhāradvāja; to Pavamāna Soma)

sā hī tvām deva çaçvate vāsu mār̥tāya dāçūṣe,
indo sahasrīṇaṁ rayīm çatātmanāṁ vivāsasi.

See under 1.7.8^c.—Cf. āgne mār̥tāya dāçūṣe, 1.45.8; and, devō mār̥tāya dāçūṣe, 8.1.22.

1.84.7^c, īçāno āpratiṣkuta indro aṅgā: 1.7.8^c, īçāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhūgaṇa; to Indra)

yāç cid dhī tvā bahūbhya ā sutāvāṁ āvivāsati,
ugrām tāt patyate çāva indro aṅgā.

8.97.4^d (Rebha Kāçyapa; to Indra)

[yāç chakrāsi parāvāti yād arvāvāti v̥trahan,]
ātas tvā gr̥bhīr dyugād indra keçibhiḥ sutāvāṁ ā vivāsati.

☞ 8.13.15^{ab}

See under 1.7.8^c.

1.84.10^e–12^e, vāsvīr ānu svarājyam.

1.84.11^b (Gotama Rāhūgaṇa; to Indra)

tā asya p̥ṇanāyūvaḥ sōmaṁ çr̥ṇanti p̥ṇanayaḥ,
priyā indrasya dhenāvo vājraṁ hinvanti sāyakaṁ [vāsvīr ānu svarājyam.]

☞ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Āṅgīrasa; to Indra)

tā asya sūdadohasaḥ sōmaṁ çr̥ṇanti p̥ṇanayaḥ,
jānman devānām vīças [triṣv ā rocané divāḥ.]

☞ 1.105.5^b

Sāyaṇa, at 8.69.3, following Nighaṇṭavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasad̥çadohanāḥ, i. e. 'flowing like a well'. In the light of the açvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There sūdyābhyāḥ svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend susse Milch', however, is equally possible; cf. the discussion of Fischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders p̥ṇanāyūvaḥ by spar̥ṇanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under p̥ṇanā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἀπ. λεγ. p̥ṇanāyūvaḥ (Padap. p̥ṇana-yūvaḥ). Note the pun: p̥ṇanāyūvaḥ:

pṛṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣv ā rocané diváh in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (gōbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jānman devānām viṣas (thus! not viśás) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatīr náva: 9.61.1^c, avāhan navatīr náva.]

1.84.14^b (Gotama Rāhūgaṇa; to Indra)
ichān āvāsya yāc chirāḥ pārvateṣv āpaçritam,
tād vidac charyanāvati.

5.61.19^c (Çyāvāçva Ātreya; to Rathaviti Dārbhya)
eśā kṣeti rāthavītir maghāvā gómatir ānu,
pārvateṣv āpaçritaḥ.

For 1.84.14 see Max Muller, SBE. xxxii. 398, Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañō). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvād anyō maghavann asti marditā: 8.66.13^{cd}, nahī tvād anyāḥ
puruḥūta kāç canā mághavann āsti marditā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tá ukṣītāso mahimānam āçata: 8.59 (Vāl. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prā yād rātheṣu pṛṣatīr āyugdhvam: 1.39.6^a, ūpo rātheṣu pṛṣatīr
ayugdhvam.]

1.85.8^c (Gotama Rāhūgaṇa; to Maruts)
çūrā ivéd yūyudhayo ná jāgmayāḥ çravasyāvo ná pītanāsu yetire,
bhāyante viçvā bhūvanā marūdbhyo rājāna iva tveṣāsamdr̥ço nārāḥ.

1.166.4^c (Agastya Maitrāvaruṇi; to Maruts)
ā yé rājānsi tāviṣibhair āvyata prā va évāsaḥ svāyatāso adhrajan,
bhāyante viçvā bhūvanāni harmyā citró vo yāmaḥ prāyatāsv ṛṣṭīsu.

1.85.9^d, āhan vṛtrām nīr apām āubjad arṇavām: 1.56.5^d, āhan vṛtrām nīr apām
āubjo arṇavām.

[1.86.3^c, sá gāntā gómati vrajé: 7.32.10^d, gāmat sá gómati vrajé; 8.46.9^d;
51 (Vāl. 3).5^d, gamēma gómati vrajé.]

1.86.4^{b+c} (Gotama Rāhūgaṇa; to Maruts)
asyā virāsya barhīsi sutāḥ sómo diviṣṭīṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusuti Kāṇva ; to Indra)
 pibéd indra marútsakhā sutám sómaṁ diviṣṭiṣu,
 [vājraṁ ciçāna ójasā.]

8.76.9^c

4.49.1^c (Pratiprabha Ātreya ; to Viçve Devah)
 idám vām āsyè havīh priyám indrābṛhaspatī,
 ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa ; to Maruts)
 asyá çroṣantv á bhúvo víçvā yáç carṣaṇír abhí,
 sūraṁ cit sasrúṣīr īṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)
 āçúm dutám vivásvato víçvā yáç carṣaṇír abhí,
 á jabhruh ketúm āyávo bhṛgavāṇaṁ viçé-viçe.
 5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
 ágne sáhantam á bhara dyumnásya prāsáhā rayīm,
 víçvā yáç carṣaṇír abhy āsá vājesu sāsáhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. 1. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa ; to Maruts)
 sá hí svasṭī prśadaçvo yúvā gaṇò 'yá içānás táviṣībhīr āvṛtaḥ,
 āsi satyá ṛṇayāvānedyo 'syá dhiyáḥ prāvitāthā vṛṣā gaṇāḥ.

2.23.11^c (Grtsamada ; to Brahmanaspati)
 anānudó vṛṣabhó jágmir āhavāṁ nīṣṭaptā çātruṁ pṛtanāsu sāsahīḥ,
 āsi satyá ṛṇayá brahmanas pata ugrásya cid damitá vṛluharṣiṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, víçve no devá ávasá gamann ihá: 10.35.13^c, víçve no devá ávasá gamantu.]

Cf. 1.107.2^a, úpa no devá ávasá gamantu.

1.91.3 (Gotama Rāhūgaṇa ; to Soma) =

9.88.8 (Uçanas Kāvya ; to Pavamāna Soma)
 rájño nú te vāruṇasya vratāni bṛhád gabhírām táva soma dhāma,
 gúciṣ ṭvám asi priyó ná mitró dakṣáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b: 1.59.3^c, yá párvateṣv ósadhiṣv apsú.

[1.91.4^d, rájan soma práti havyá grbhāya: 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vānaspátīḥ: 9.12.7^a, nītyastotro vānaspátīḥ.]

1. 1.8^a (Gotama Rāhūgaṇa; to Soma)

tvaṁ naḥ soma viçvāto rākṣā rājann aghāyatāḥ,
nā riṣyet tvāvataḥ sākḥā.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvām naḥ soma viçvāto gopā ādābhyo bhava,
sédha rājann āpa sridho ví vo máde mā no duḥçāṁsa içatā vívakṣase.]

45- I. 23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain pāda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.9^c, tábhīr no 'vitā bhava: 7.96.5^c, tébhīr no 'vitā bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñām idām vāco jujuṣāṇā upāgahi; 1.26.10^b, imām yajñām idām vācaḥ.

[1.91.11^c, sumrīkó na ā viça: 1.139.6^c, sumrīkó na ā gahi.]

1.91.12^b: 1.18.2^b, vasuvít puṣṭivārdhanaḥ.

1.91.13^b (Gotama Rāhūgaṇa; to Soma)

sóma rārandhi no hṛdī gāvo ná yāvaseṣv ā,
mārya iva svā okyē.

8.92.12^b (Ṣrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)

vayām u tvā çatakrato gāvo ná yāvaseṣv ā, ukthéṣu raṇayāmasi.

Cf. the pāda, ráṇan gāvo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Muller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated pāda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhūgaṇa; to Soma) =

9.31.4 (Gotama Rāhūgaṇa; to Soma Pavamāna)

ā pyāyasva sám etu te viçvātaḥ soma víṣṇyam,

bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyaṇa, Rāhūgaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhūgaṇa; to Soma)

ā pyāyasva madintama sóma viçvebhīr añçúbhiḥ,
bhāvā naḥ suçrávastamaḥ sākḥā vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),

prā pyāyasva prā syandasva sóma viçvebhīr añçúbhiḥ,
devébhya uttamām havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāviṣṭāu: 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣaṁ vāhantiḥ sukṛte sudānave: 1.47.8^c, iṣaṁ pricāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhūgaṇa; to Uṣas)

ādhi pēcāṁsi vapate nṛtūr ivāporṇute vākṣa usréva bārjaham,

jyótir víçvasmāi bhūvanāya kṛṇvatī gāvo na vrajām vy uṣā āvar tāmaḥ.

4.14.2^b (Vāmadeva Gautama; to Liṅgoktadevatāḥ, here Savitar)

urdhvām ketūm savitā devō açrej, jyótir víçvasmāi bhūvanāya kṛṇvān,

4.6.2^c

āpra dyāvāprthivī antāriṣaṁ, ví sūryo raçmibhiḥ cékitanaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38; Pischel, Ved. Stud. ii. 120; Geldner, *ibid*, p. 286; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhūgaṇa; to Uṣas)

átāriṣma tāmasas pārām asyōṣā uchānti vayūnā kṛṇoti,

çriyē chāndo ná smayate vibhātī supratīkā sāumanasāyājigaḥ.

1.183.6^a (Agastya; to Açvins) =

1.184.6^a (The same)

átāriṣma tāmasas pārām asyā prāti vām stómo açvināv adhāyi,

1.183.6^b

lēhā yātaṁ pathībhir devayānāir vidyāmeṣāṁ vṛjānaṁ jirādānum.

1.183.6^{cd}

7.73.1^a (Vasiṣṭha; to Açvins)

átāriṣma tāmasas pārām asyā prāti stómaṁ devayānto dādhanāḥ,

purudānsā purutāmā purājāmartyā havate açvinā gīḥ.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66; Pischel, Ved. Stud. i. 299; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhūgaṇa; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duhitā gótamebbih,

prajāvato nṛvāto açvabudhyān uṣo góagrāṇ ūpa māsi vājān.

1.113.4^a (Kutsa; to Uṣas)

bhāsvatī netrī sūnftānām āceti citrā ví dúro na āvaḥ,

prārpyā jágad vy ù no rāyó akhyad uṣā ajigar bhūvanāni víçvā.

- Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhyān; cf. the author, Indogermanische Forschungen, xxv. 195, and Concordance under, annam me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhūgaṇa; to Uṣas)

vyūrṇvatī divō āntān abodhy āpa svāsāraṁ sanutār yuyotī,

praminatī manuṣyā yugāni yōṣā jarāsya cákṣasā ví bhāti.

paçūn ná citrā subhāgā prathānā sīndhur ná kṣóda urviyā vy açvāit,

áminatī dáivyāni vratāni sūryasya ceti raçmibhir drçaná.

1.124.2^{ab} (Kakṣivāt Dairghatamasa ; to Uṣas)
 áminatī dāivyāni vratāni praminatī manuṣyā yugāni,
 īyūṣīṇām upamā śaṣvatīnām āyatīnām prathamōśā vy ādyāut.]

1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and īyūṣīṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām ; and praminatī and īyūṣīṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugā 'age', i.e. 'period of time', see Bāl Gangādhari Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and aṣvāt for ādyāut (cf. aṣvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between īyūṣīṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvāhantī pōsyā vāryāni citrām ketūm krnute cékitānā,
 īyūṣīṇām upamā śaṣvatīnām vibhātīnām prathamōśā vy āṣvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and īyūṣīṇām . . . āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion áminatī : āyatīnām = praminatī : īyūṣīṇām. That is to say : The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām), the ages of men waste away (praminatī) as the dawns fade day by day (īyūṣīṇām). Or by the diagram :

áminatī	praminatī
	
	
	
	
īyūṣīṇām	āyatīnām

1.92.13^{b+c} (Gotama Rāhugaṇa ; to Uṣas)
 uṣas tāt citrām ā bharāsmābhyāṁ vājīnīvati,
 yēna tokāṁ ca tānayaṁ ca dhāmahe.

4.55.9^c (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)
 uṣo maghony ā vaha sūnrte vāryā purū,
 asmābhyāṁ vājīnīvati.

9.74.5^d (Kakṣivāt Dairghatamasa ; to Pavamāna Soma)
 āravīd aṅgūḥ sácāmāna ūrmīṇā devāvyāṁ mánuṣe pinvati tvācam,
 dādhati gārbham āditer upāstha ā yēna tokāṁ ca tānayaṁ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrā is a kind of a kenning in the Rīg-Veda ; a glance at Grassmann's article (citrā 4) shows that some such word as rayī, rādhās, drāviṇam, or the like, must be understood with it. Similarly grūtya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. Thus parallel shows the extraneous character of the appendage, 1.92.13°. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yéna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodhāh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79, iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhūgaṇa; to Aṇvins)

āṇvinā vartīr asmād ā gómā dasrā hiraṇyavat,
arvāg rātham sāmānasā nī yachatam.

7.74.2^c (Vasiṣṭha; to Aṇvins)

yuvām citrām dadathur bhōjanam narā cōdethām sūnītāvate,
arvāg rātham sāmānasā nī yachatam pibatam somyām mādhu.]

cf. 6.60.15^d

8.35.22^a (Çyāvācva Ātreya; to Aṇvins)

arvāg rātham nī yachatam pibatam somyām mādhu,] cf. 6.60.15^d
ā yātam aṇvinā gatam avasyūr vām ahām huve dhattām rātnāni dāṇuse.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhūgaṇa; to Aṇvins)

yāv itthā ḡlōkam ā divō jyōtīr jānāya cakrāthuh,
ā na ūrjam vahatam aṇvinā yuvām.

1.157.4^a (Dirghatamas Āucathya; to Aṇvins)

ā na ūrjam vahatam aṇvinā yuvām mādhumatyā naḥ kāçayā mimik-
ṣatam,

pṛāyus tāriṣṭam nī rāpānsi mṛkṣatam sēdhataṁ dvēṣo bhāvataṁ sacā-
bhūvā.]

cf. 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa; to Aṇvins)

ēhā devā mayobhūvā dasrā hiraṇyavartanī,
uṣarbūdho vahantu sōmapitaye.]

cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṇvins)

atyāyātam aṇvinā tirō vīçvā ahām sānā,
dāsra hiraṇyavartanī sūsumnā sīndhuvāhasā mādhvī māma çrutam
havam.]

cf. refrain, 5.75.1^{a-9}

8.5.11^b (Brahmatithi Kāṇva; to Aṇvins)

vāvṛdhānā çubhas patī, dāsra hiraṇyavartanī,
pibatam somyām mādhu.]

cf. 6.60.15^d

8.8.1^c (Sadhvaṅsa Kāṇva ; to Aṇvins)

ā no viṇvābhīṛ ūtibhīṛ, āṇvīnā gāchataṁ yuvām,

☞ a : 7.24.4^a ; b : 5.75.3^b

dāsrā hīraṇyavartanī pībataṁ somyām mādhu,

☞ 6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnām yātam aṇvīnāṇvebhīḥ pīṣitāpsubhīḥ,

☞ a : 8.8.2^a ; b : 8.13.11^b

dāsrā hīraṇyavartanī ṣubhas patī pātām sōmam ṛtāvṛdhā,

☞ 1.47.3^b

Cf. rūdrā hīraṇyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of ṣubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbudho vahantu sōmapitaye : 8.1.24^d, vāhantu sōmapitaye.]

1.93.2^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yō adyā vām idām vācaḥ saparyāti,

tāsmāi dhataṁ suvīryam gāvām pōṣam svāṇvyam.

9.65.17^b (Bhṛgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṣatagvīnam gāvām pōṣam svāṇvyam,

vāhā bhāgattim utāye.

1.93.3^d (Gotama Rāhugaṇa ; to Agni and Soma)

āgniṣomā yā āhutim yō vām dāṣād dhaviṣkr̥tim,

sā prajāyā suvīryam viṇvam āyur vy āṇavat.

8.31.8^b (Manu Vāivasvata ; Dampatyor āṇiṣaḥ)

putrīṇā tā kumārīṇā viṇvam āyur vy āṇutaḥ,

ubhā hīraṇyapeṇasā.

10.85.42^b (Sūryā Savitṛi ; to Sūryā)

ihāivā staṁ mā vī yāuṣtaṁ viṇvam āyur vy āṇutam,

kr̥lāntāu putrāir nāptṛbhir mōdamānāu svē gr̥hē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryam vām : 3.12.9^c, tād vām ceti prā vīryam.]

1.93.6^d (Gotama Rāhugaṇa ; to Agni and Soma)

ānyām divō matariṇvā jabhārāmāthnād anyām pāri ṇyenō ādreh,

āgniṣomā brāhmaṇā vāvṛdhānórūm yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid viṣaṇiprāsya māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhūgaṇa ; to Agni and Soma)

yó agníśómā havīṣā saparyád devadrīcā mánasā yó ghṛtēna,
tāsya vratām rakṣatām pātām ānhaso viṣé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇā yuvám adhvarāya no viṣé jánāya máhi çárma yachatam,
dirgháprayajyum áti yó vanuṣyāti vayám jayema pṛtanāsu dūḍhyāḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Āṅgīrasa

1.94.1^d–14^d, ágne sakhyé má riṣāmā vayám táva.

1.94.3^b (Kutsa Āṅgīrasa ; to Agni)

çakéma tvā samídham sādhyā dhīyas tvé devā havír adanty āhutam,
tvám ādityān ā vaha tán hy ūcmāsy ágne sakhyé má riṣāmā vayám táva.]

☞ refrain, 1.94.1^d–14^d

2.1.13^d (Gṛtsamada Bhārgava Çaunaka, formerly Āṅgīrasa Çaunahotra ; to Agni)

tvām agna ādityāsa āsyām tvām jihvām çucayas cakrire kave,
tvām rātiṣāco adhvarēsu saçcire tvé devā havír adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne víṣve amṛtāso adrúha āśā) devā havír adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. víṣve devāso adrúhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çárman syāma táva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró váruṇo
māmahantām áditih sīndhuḥ pṛthiví utá dyāuḥ.

[1.95.5^b, jihmánām ūrdhvāḥ svāyaçā upásthe : 2.35.9^b, jihmánām ūrdhvó
vidyútām vásānah.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveṣāṁ rūpāṁ kṛṇuta uttarāṁ yāt saṁpṛñcānāḥ sādane góbhir adbhīḥ,
kavīr budhnāṁ pāri marmṛjyate dhīḥ sū devātātā sāmitir babhūva.

9.71.8 (Ṛṣabha Vaiṣvāmītra ; to Pavamāna Soma)

tveṣāṁ rūpāṁ kṛṇute vārṇo asya sá yātrīṇāyāt sāmṛtā sēdhati sridhāḥ,
apsā yāti svadhāyā dāivyaṁ jānaṁ sām suṣṭutī nāsate sām góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devātātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutī . . . góagrayā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samīdhā vṛdhānó revāt pāvaka ṣrāvase ví bhāhi,
tán no mitró vārṇo māmāhantām áditiḥ síndhuḥ pṛthiví utá dyāuḥ.

The second hemistich is refrain in 1. 94.16^{cd} ff.

1.96.1^d–7^d, devā agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgāmāno vāsūnām yajñāsya ketúr manmasūdhano véḥ,
amṛtatvām rákṣamāṇāsa enaṁ [devā agnīm dhārayan draviṇodām.]

~~refrain~~ 1.96.1^d–7^d

10.139.3^a (Viṣvāvasu Devagandharva ; to Surya)

rāyó budhnāḥ saṁgāmāno vāsūnām víṣvā rūpābhī caṣṭe ṣáctrbhīḥ,
[devā iva savitā satyádharmaṁ] ndro ná tasthāu samaré dhānānām.

~~refrain~~ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā dráviṇasas turásya : 1.15.7^a, draviṇodā dráviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^c–8^c, āpa naḥ cōṣṇacā aghām.

[1.97.3^b, prásmākāsaṣ ca sūrāyaḥ : 5.10.6^c, asmākāsaṣ ca sūrāyaḥ.]

1.97.6^b : 1.1.4^b, víṣvātāḥ paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa ; to Agni, or Agni Vaiṣvānara)
 prṣṭó divi prṣṭó agniḥ prthivyām prṣṭó víçvā ósadhīr á viveça,
 vaiṣvānarāḥ sáhasā prṣṭó agniḥ sá no divā sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha ; to Vaiṣvānara)

prṣṭó divi dhāyay agniḥ prthivyām [néta sindhūnām vṛsabhá stīyānām,
 6.44.21^b

sá mānusīr abhī víço ví bhāti vaiṣvānaró vāvṛdhāno váreṇa.

10.87.1^d (Pāyū Bhāradvāja ; to Agni Rakṣohan)

rakṣohāṇam vājīnam á jigharmi mitráṁ práthiṣṭham úpa yāmi çarma,
 çīçāno agniḥ krátubhiḥ sámiddhah sá no divā sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, víçā sindhūnām vṛsabhá stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95 ; and note AV. 2.2.2^a, divi sprṣṭó yajatāḥ sūryatvak.

[1.99.1^c, sá naḥ parṣad áti durgāṇi víçvā 1.89.2^b ; 10.56.7^d, svastībhir áti, &c.]

1.100.1^d–15^d, marútvān no bhavatv índra utí.

1.100.11^c (Rjraçva, or others ; to Indra)

sá jāmbhīr yát samájati mīlḥé 'jāmbhīr va puruhūtá évāiḥ,
 apām tokásya tánayasya jeṣé [marútvān no bhavatv índra utí.]

refrain, 1.100.1^d–15^d

6.44.18^c (Çamyu Bārhaspatya ; to Indra)

āsú śmā no maghavann índra prtsv [asmábhyam máhi várivaḥ sugām
 kaḥ.]

1.102.4^c

apām tokásya tánayasya jeṣé índra sūrin kṛṇuhī śmā no ardhām.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note ; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjraçva Vārsāgira, and others ; to Indra)

sá vajrabhīd dasyuhá bhīmá ugrāḥ sahásracetāḥ çatánitha fbhvā,
 camriṣó ná çávasā páñcajanya [marútvān no bhavatv índra utí.]

refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Bādhyāçva ; to Agni)

dīrghátantur brhádúkṣāyām agniḥ sahásrastarīḥ çatánitha fbhvā,
 dyumān dyumātsu nfbhir mījyamānaḥ sumitrēṣu didayo devayātsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánithaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastarīḥ çatánithaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brhádúkṣā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, āpāç caná çávaso ántam āpūḥ : 1.167.9^b, arāttāc cic chávaso, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhéndro adhvaktâ no astv âparihvṛtâḥ sanuyâma vâjam,
tân no mitró váruṇo māmahantām âditiḥ sīndhur pṛthivī utā dyâuh.]

cf. refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.1^{d-7^d}, marūtvantām sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā havīç cakṛmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa ; to Indra)

vayām jayema tvāyā yujā vṛtam asmākam āñçam úd avā bhāre-bhare,
asmābhyam indra vārivaḥ sugām kṛdhi prā çātrūṇām maghavan viçṇyā ruja.

6.44.18^b (Çamyu Bārhaspatya ; to Indra)

āsū smā ño maghavann indra pṛtsv āsmābhyam māhi vārivaḥ sugām
kaḥ,

apām tokāsyā tānayasya jeśā, indra sūrīn kṛṇuhi smā no ardhām.

cf. 1.100.11^c

[1.102.8^c. ātīdām viçvam bhūvanam vavakṣitha : 1.81.5^e, āti viçvam vavakṣitha.]

1.102.8^d (Kutsa ; to Indra)

triviṣṭidhātū pratimānam ojasas tisrō bhūmīr nṛpate trīṇi rocānī,
ātīdām viçvam bhūvanam vavakṣith, āçatrūr indra janúṣā sanād asi.

cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva ; to Indra)

abhrātṛvyō anā tvām ānāpir indra janúṣā sanād asi,
yudhéd āpitvām ichase.

RV.10.133.2^c (Sudās Pāijavana ; to Indra)

tvām sīndhūn āvāsro 'dharāco āhann āhim,

āçatrūr indra jajñise viçvam puçyasi vāryam, tām tvā pūri şvajāmahe
nābhantām anyakéṣām jyākā ādhi dhānvasu.]

d : 1.89.9^b ; fg : refrain, 10.133.1^{fg}

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra und Verwandtschaft auch ; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nāmlich, ohne genossen, Indra, bist du von jeher ; im kampf suchst du den gefährten' ; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent : ānāpih, as well as āçatrūh, expresses Indra's solitary greatness as a warrior god from his birth on ; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary ; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102 8^{cd} see under 1.81.5^{cd} ; for the repeated pāda cf. also 8.15.10^b, mánhiṣṭha indra jajñise.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sā dhārayat prthivīm paprāthac ca vājreṇa hatvā nīr apāḥ sasarja,
āhann āhim ābhinaḍ rāuhinaṃ vy āhan vyaṅsaṃ maghāvā śacibhiḥ.

2.15.2^c (Grtsamada ; to Indra)

avaṅśe dyām astabhāyad brhāntam ā ródasī aprṇad antárikṣam,

sā dhārayat prthivīm paprāthac ca sómasya tá māda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhina ; Maghavan slew Vyaṅsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2 : 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, prthivīm intentional and original.

1.103.7^d : 1.52.15^b, viçve devāso amadann ānu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niśāde akāri tám ā ní śīda svanó nārīvā,
vimúcyā váyo 'vasāyāçvān doṣā vāstor vāhīyasah prapitvė.

7.24.1^a (Vasistha Maitrāvaruni ; to Indra)

yóniṣ ṭa indra sādane akāri tám ā nībhīḥ puruhūta prā yāhi,
āso yāthā no 'vitā vṛdhē ca dādo vāsūni mamādaç ca sómāiḥ.

On sundry aspects of 1.104.1 (especially the word prapitvė) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *RV. Noten*, p. 98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhir indra mā pārā dā mā nah priyā bhójanāni prā moṣiḥ,
āṇḍā mā no maghavañ chakra nīr bhen mā nah pātrā bhet sahājānuṣāni.

7.46.4^a (Vasistha ; to Rudra)

mā no vadhi rudra mā pārā dā mā te bhūma prāsītau hilitāsya,
ā no bhaja barhīṣi jivaçānsé yūyām pāta svastībhiḥ sādā nah.

refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra mā no rīriṣo mā pārā dāh.

[1.104.9^c, uruvyācā jaṭhāra ā vṛṣasva ; 10.96.13^d, satrā vṛṣaṇ jaṭhāra, &c.]1.105.1^e-18^e, vittām me asyā rodasī.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāh)

amī yé devā sthāna triṣv ā rocané divāh,

kād va ṛtām kād ānṛtām kvā prātnā va ūhutiṛ vittām me asyā rodasī.]

☞ refrain, 1.105.1e—18e

8.69.3^d (Priyamedha Āngirasa; to Indra)

tā asya sūdadohasah sōmaṁ ṇṛṇanti pṛṇayah,]

☞ 1.84.11^b

jānman devānām vīṣas triṣv ā rocané divāh.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāh is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāh, here Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

mūso ná ṇṛṇā vy ādanti mādhyā stotāram te çatakrato vittām me asyā rodasī.]

☞ refrain, 1.105.1e—18e

10.33.2^{ab} (Kavasa Ālusa; to Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

nī bādhatē āmatīr nagnātā jāsur vēr ná vevīyate matiḥ.

10.33.3^{ab} (The same)

mūso ná ṇṛṇā vy ādanti mādhyā stotāram te çatakrato,

sakṛt sū no maghavann indra mṛṇayādāhā pitēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravana has a Purohita, named Kavasa Ālusa. The king dies. His wicked heir, Upamaçravas, dislikes Kavasa and casts him into a well. There Kavasa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravana is dead; he is 'out of a job', and therefore appeals to Upamaçravas, the son and successor of Kuruçravana, to remember that he was his father's devoted priest (stanzas 7-9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Gunādhyā et la Byhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17-19) of the same hymn. To me, as to Oldenberg, RV. *Noten*, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god) Indra, who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me'

Ludwig, Nachrichten des Rig- und Atharvaveda, p. 16, 'wie die mäuse çīṇafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, Bezz. Beitr. xxvi. 107 ff., takes çīṇā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çīṇā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçcām esa svabhāvo yac chepaṁ bhaksayanti Cf. Zimmer, Altindisches Leben, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

agne tāva tyāḍ ukthyāṁ devéṣv asty āpyam,

sā naḥ sattó manuṣvād ā devāṁ yakṣi vidúṣṭaro ṽvittāṁ me asya rodasi.

refrain, 1.105.1^e-18^e

8.10.3^d (Pragātha Kāṇva ; to Açvins)

tyā nv açvinā huve sudāṁsasā grbhé kṛtā,

yāyor āsti prá naḥ sakhyāṁ devéṣv ádhy āpyam.

Cf. the pāda 8.27.10^b, dévāso ásty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād ā devāṁ áchā vidúṣṭarah,

agnír havyā suṣūdati devó devéṣu médhīro ṽvittāṁ me asyá rodasi.

refrain, 1.105.1^e-18^e

1.142.11^{cd} (Dirghatamas Āucathya ; to Agni)

avasṛjānn ūpa tmānā devāṁ yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhīrah.

1.188.10^c (Agastya; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyaḥ sṛja,
 agnīr havyāni sṛṣvadat.

For pāda 1.105.14^d cf. 8.29 2^b, antār devésu médhirah

1.105.16^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)
 asāu yāḥ pānthā ādityó divī pravācyam kṛtāḥ,

nā sá devā atikráme tám martāso ná paçyatha ½vittām me asyá rodasi,

♫ refrain, 1.105.1^e–18^e

2.22.4^c (Grtsamada; to Indra)

táva tyān nāryam nṛtó ½a indra prathamām pūrvyām divī pravācyam
 kṛtām,

yád devāsya çávasā prāriṇā ásum riṇānn apāḥ,

bhúvad viçvam abhy ádevam ójasā vidād ūrjam çatákratur vidād ísam.

For the metre of 2.22.4 see Oldenberg, Prol. 115, RV. Noten, p. 206; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda, the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divī pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Ueber Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iii. 173, renders 1.105.16: 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Gotter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias, 'jener pfad des Āditya am himmel ist zu etwas herumendend gemacht, ihr gotter, ihr uberschreitet ihn nicht; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise': 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāṇca uksāno . . . devatrā nú pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso niṣ
 pipartana.

1.106.2^a (Kutsa; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye bhūtā devā vṛtraturýeṣu çambbhúvaḥ,

½rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso niṣ pipartana.

♫ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye vṛdhé no yajñām avatā sajoṣasaḥ,

bḥhaspātīm pūṣānam açvinā bhāgaṁ svasty āgnīm samidhānām ímahe.

1.106.7^{ab} (Kutsa; to Viṣve Devāḥ)

devāir no devy āditir ní pātu devás trātá trāyatām áprayuchan,

½tán no mitró váruṇo māmahantām āditiḥ síndhuḥ pṛthiví utá dyáuḥ.

♫ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya vāruṇasya dhāsim, ārhāmasi pramīyaṁ sāv agnēḥ.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasām sāmabhi stūyāmāṇaḥ, cf. 1.107.2^a
indra indriyāir marīto marūdbhir ādityāir no āditiḥ ṣarma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trír āhan savitaḥ savāso divé-dive sāubhagam āsuvānti,
indro dyāvāprthivī sīndhur adbhīr ādityāir no āditiḥ ṣarma yaṁsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

indro vāsuhīḥ pāri pātu no gāyam ādityāir no āditiḥ ṣarma yachatu,
rudró rudrēbhir devó mṛlayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to ā suvanti 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form ā suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated pāda cf. 4.25.5^b, urv āsmā āditiḥ ṣarma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tān na indras tād vāruṇas tād agnīs tād aryamā tat savitā cāno dhāt,
tān no mitró vāruṇo māmahantām āditiḥ sīndhuḥ prthivī utā dyāuḥ.

cf. refrain, 1.94.16^{cd} ff.

6.49.14^b (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

tān nó 'hir budhnyò adbhīr arkāis tát párvatas tát savitā cāno dhāt,
tād ōṣadhībhir abhī rātiṣāco bhāgaḥ púramndhir jinvatu prá rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragñi citrātamo rátho vām abhī víḡvāni bhúvanāni cāṣṭe,
ténā yātam sarātham tasthivāns, āthā sómasya pibatam sutāsyā.

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

úd vām cáksur varuṇa suprátikam devāyor eti sūryas tatanvān,
abhī yó víḡvā bhúvanāni cāṣṭe sá manyúm mártyeṣv ā ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1, 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather fienzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18^c, víḡvāny anyō bhūvanābhīḡāste.

1.108.1^d, 6^d—12^d, áthā sómasya pibatam sutásya; 1.108.5^d, tébhiḥ sómasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakráthe hí sadhryān náma bhadram sadhricinā vṛtrahanā utá sthah.
tāv indrāgni sadhryāncā niśádyā vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām,
idam vām ándhaḥ páriṣiktam asmé āsádyasmin barhiṣi mādayethām.]

§ 6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sámiddheṣv agniṣv ānajānā yatásrucā barhír u tistirāná,
tivrāṇi sómāḥ páriṣiktebhir arvāḡ éndrāgni sūmanasāya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śú somasutim úpa na éndrāgni sūmanasāya yātam,
nú cid dhī parimamnāthe asmān á vām ḡāḡvadbhir vavṛtiya vājāḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c—12^c, átaḥ pári vṛṣṇāv á hí yātam.

1.108.12^b (Kutsa; to Indra and Agni)

yád indrāgni úditā súryasya mādhye divāḥ svadháyā mādáyethe,
átaḥ pári vṛṣṇāv á hí yātam áthā sómasya pibatam sutásya.]

§ c: refrain, 1.108.1^d, 6^d—12^d; d: refrain, 1.108.7^c—12^c

10.15.14^b (Caṅkha Yāmāyana: to the Fathers)

yé agnidagdhā yé āgnidagdhā mādhye divāḥ svadháyā mādáyante,
tébhiḥ svarāṇi āsuntim etām yathāvācam tanvam kalpayasya.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is *textmotif* of pitārah, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Muller, SBE. xxxi. 36.

1.110.7^c (Kutsa; to Rbhus)

ṛbhúr na indraḥ ḡavasā nāvīyān ṛbhúr vājebhir vāsubhir vásur dadīḥ,
yuṣmākam devā āvasāhani priyē 'bhī tiṣṭhema pṛtsutir āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākam devā āvasāhani priyā tjanās tarati dvīṣaḥ,

prā sá ḡṣāyam tirate ví mahír īṣo yó vo várāya dáḡati.]

§ 7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv aviddhi : 6.44.9^d, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śu utībhir aṇvinā gatam.

1.112.5^b (Kutsa ; to Aṇvins)

yābhi rebhām nivr̥tam sitām adbhyā ūd vāndanam āirayataṁ svār dr̥ḡé,
yābhiḥ kāṇvam prā sisāsantam āvataṁ tābhir ū śu utībhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣīvat Dāirghatamasa ; to Aṇvins)

ūd vāndanam āirataṁ daṁsānābhir ūd rebhām dasrā vṛṣaṇā śacībhiḥ,
nīś t̥augryām pārayathaḥ samudrāt pūnaḥ cyāvānam cakrathur yūvanam.

[1.112.8^c, yābhir vārtikām grasitām āmuñcatam : 10.39.13^d, yuvām śacībhir
grasitām āmuñcatam.]

1.112.20^b (Kutsa ; to Aṇvins)

yābhiḥ śāmtatī bhāvatho dadācūṣe bhujyūm yābhir āvatho yābhir ādhrigum,
omyāvatiṁ subhāram ṛtastubhām tābhir ū śu utībhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāṇva ; to Aṇvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūm vijōsasam,
tābhir no makṣū tūyam aṇvinā gatam bhiṣajyātām yād āturam.

1.112.24^d : 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a : 1.92.7^a, bhāsvatī netrī sūnftānām.

1.113.4^d–6^d, uśā ajīgar bhūvanāni vīcṡā.

1.113.7^{a+d} (Kutsa ; to Uśas)

eśā divó duhitā prāty adar̥ḡi vyuchānti yuvatīḥ ḡukrāvāsāḥ,
vīcṡasyēcānā pāṛthivasya vāsva ūṣo adyēhā subhage vy ūcha.

1.124.3^a (Kakṣīvat Dāirghatamasa ; to Uśas)

eśā divó duhitā prāty adar̥ḡi jyótir vāsānā samanā purāstāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva nā dīḡo minātī.] ☞ 1.124.3^{od}

1.123.13^c (Kakṣīvat Dāirghatamasa ; to Uśas)

ṛtāsya raḡmīm anuyāchamānā bhadram-bhadram krátum asmāsu dhehi,
ūṣo no adyā suhāvā vy ūchāsmāsu rāyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15, and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uśas)

vy añjībhir divā ātāsv adyāud āpa kṛṣṇām nirṇijam devy āvāḥ,
prabodhayānty aruṇēbhir āṇvāir ośā yāti-suyūjā rāthēna.

4.14.3^d (Vāmadeva Gāutama ; to Uṣas)
 avāhanty aruṇīr jyōtiśāgān mahī citrā raçmībhiḥ cékitānā,
 prabodhāyanty suvitāya devy ūṣā īyate suyūjā rāthēna.

1.113.15^{cd} (Kutsa ; to Uṣas)
 avāhanti pōṣyā vāryāni citrām ketūm kṛṇute cékitānā,
 iyūṣiṇām upamā śāçvatīnām vibhātīnām prathamōṣā vy āçvāit.

1.124.2^{cd} (Kakṣivāt Dairghatamasa ; to Uṣas)

lāminatī dāivyāni vratāni praminatī manuṣyā yugāni,

§ a : 1.92.12^c ; b : 1.92.11^c

iyūṣiṇām upamā śāçvatīnām āyatīnām prathamōṣā vy ādyāut.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa ; to Uṣas)
 úd rddhvām jtvō āsur na āgād āpa prāgāt tāma ā jyōtir eti,
 āraik pānthām yātave sūryayāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāṇva ; to Soma)

āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣicir ābhāisuh,
 ā somo asmān aruhad vīhāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa ; to Rudra)
 idām pitré marūtām ucyate vācaḥ svādōḥ svādiyo rudrāya vārdhanam,
 lrasvā ca no amṛta martabhōjanam, tmāne tokāya tānayāya mṛṣa.

§ cf. 7.45.3^d

2.33.14^d (Grtsamada ; to Rudra)

lpari ṇo hetī rudrāsya vṛjyāḥ, pari tveṣāsya durmatir mahī gāt,

§ 2.33.14^d

āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛṣa.

Of. 7.45.3^d martabhōjanam ādha rāsate naḥ, and 7 16 4 ; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stómān paçupā ivākaram : 10.127.8^a, ūpa te gā ivākaram
 (. . . stómam).]

[1.114.10^c, mṛṣā ca no ādhi ca brūhi deva : 1.35.11^d, rākṣā ca, &c.]

1.115.1^{c+d} (Kutsa ; to Sūrya)
 citrām devānām úd agād ānikam cākṣur mitrāsya vārunasyāgnēḥ,
 āprā dyāvāprthivī antāriḁṣam sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2^c (Vāmadeva Gāutama ; to Savitar-Sūrya)

urdhvām ketūm savitā devō açrej jyōtir viçvasmāi bhūvanāya kṛṇvān,

§ 1.92.4^c

āprā dyāvāprthivī antāriḁṣam vī sūryo raçmībhiḥ cékitānah.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

ṛsā retodhā vṛṣabhāḥ ṣaṣvatīnām, tāsminn ātmā jāgatas tasthūṣaḥ ca,
 3.56.3^d

tān ma ṛtām pātu ṣatācāradāya yūyām pāta svastībhiḥ sādā naḥ.

refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrá aṣvā haritāḥ sūryasya citrā étagvā anumādyāsaḥ,
 namasyānto divā ā pṛṣṭhām asthuh pári dyāvāpṛthivī yanti sadyāḥ.

3.58.8^d (Viṣvāmitra; to Aṣvins)

aṣvinā pári vām īṣaḥ purūcīr iyúr gṛrbhír yátamānā ámrđhrāḥ,
 rátho ha vām ṛtajā ádriṇtāḥ pári dyāvāpṛthivī yāti sadyāḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhásthāt : 7.60.3^a, áyukta saptā haritāḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kakṣivāt Dāirghatamasa

1.116.7^{a+d} (Kakṣivāt Dāirghatamasa; to Aṣvins)

yuvām narā stuvaté pajriyāya kakṣívate aradataṁ púramdhim,
 károtarāc chapḥád aṣvasya vṛṣṇaḥ ṣatām kumbhān asīcicataṁ sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvaṁ dadathur viṣvakāya,
 ghóṣāyāi cit pitrsáde duroné pátim júryantyā aṣvināv adattam.

1.117.6^d (The same)

tád vām narā cānsyaṁ pajriyēṇa kakṣívatā nāsatyā párijman,
 ṣaphád aṣvasya vājīno jānāya ṣatām kumbhān asīcicataṁ mádḥūnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18 Cf. also the pāda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rigveda Kommentar, p. 18.

1.116.16^a (Kakṣivāt Dāirghatamasa; to Aṣvins)

ṣatām meṣān vṛkyē cakṣadānām ṛjráḡvaṁ tām pitāndhām cakāra,
 tasmā akṣī nāsatyā vicákṣa ádhattaṁ dasrā bhiṣajāv anarvān.

1.117.17^a (The same)

ṣatām meṣān vṛkyē māmahanām tāmāḥ prāpītam ácivena pitrá,
 ákṣī ṛjráḡve aṣvināv adhattaṁ jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivāt Dairghatamasa ; to Aṣvins)

yó vām aṣvinā mánaso jávīyān ráthah sváçvo víça ájigāti,
yéna gáchathah sukṛto duroṇām téna narā vartír asmábhyam yātam.

1.183.1^c (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vr̥ṣaṇā yás tricakráh,
yénopayāthāh sukṛto duroṇām tridhātunā patatho vír ná parnāih.

Cf. yātām aṣvinā sukṛto duroṇām, 4.13.1^c. —For the expression mánaso jávīyān see under 1.118.1^d.

1.117.6^d, çatām kumbhān asiñcataṁ mádhūnām : 1.116.7^d, çatām kumbhān
asiñcataṁ sūrāyāh.

1.117.7^a, yuvām narā stuvaté kṛṣṇīyāya : 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivāt Dairghatamasa ; to Aṣvins)

purū várpaṇsy aṣvinā dádhanā ní pedáva ūhathur āçúm áçvam,
sahasrasām vājinam apratitam ahihānam çravyām tárutram.

7.71.5^b (Vasiṣṭha ; to Aṣvins)

yuvām cyávānam jaráso 'mumuktaṁ ní pedáva ūhathur āçúm áçvam,
nír āñhasas tāmasa spartam átrim ní jāhuśām çithiré dhātam antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugefuhret'. It seems to me more likely that the passage means 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣān vr̥kyè māmahānām : 1.116.16^a, çatām meṣān vr̥kyè
caksadānām.

1.117.20^d (Kakṣivāt Dairghatamasa ; to Aṣvins)

ádhenum dasrā staryām víśaktām ápinvataṁ çayáve aṣvinā gām,
yuvām çacibhir vimadāya jāyām ny ūhathuḥ purumitrásya yóṣām.

10.39.7^b (Ghosā Kakṣivati ; to Aṣvins)

yuvām ráthena vimadāya çundhyúvam ny ūhathuḥ purumitrásya
yóṣaṇām,
yuvām hávam vadhrimatyā agachataṁ yuvām sūṣutīm cakrathuḥ
púramdhaye.

For sūṣutīm in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c —Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣīvat Dāirghatamasa ; to Aṇvins)

yávam vṛkeṇāgvīnā vāpantēṣam duhāntā mānuṣāya dasrā,
abhi dāsyum bākureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitravaruni ; to Vāiṣvānara)

tvé asuryam vásavo ny ṛṇvan krátum hí te mitramaho juṣānta,
tvām dāsyūṇr ókaso agna āja urú jyótir janáyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yávam vṛkeṇa karṣathāḥ; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣīvat Dāirghatamasa ; to Aṇvins)

sādā kavī sumatīm ā cake vām viṣvā dhiyo aṇvīnā prāvataṁ me,
asmé rayīm nāsatyā bṛhāntam apatyasācam ṛṛtyam rarāthām.

6.72.5^b (Bharadvāja ; to Indra and Soma)

indrāsomā yuvām aṅgā tārutram apatyasācam ṛṛtyam rarāthe,
yuvām ṣṣmam nāryam carṣanībhyah sām vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, beruhmte, kinderreiche', that is, he makes the adjectives in pāda b agree with ṣṣmam in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayim with these adjectives. 'Indra und Soma, ihr furwar gebt sigenden, auf die kinder ubergehenden, ruhmvollen [reichtum]'. Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṛṛtya, Grassmann also correctly supplies rayim in 6.72.5. The word ṛṛtya, something like German 'protzig', is a kind of kenning of rayi (cf also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayim in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣīvat Dāirghatamasa ; to Aṇvins)

etāni vām aṇvīnā vīryāṇi prā pūrvyāṇy āyāvo 'vocaṁ,
brāhma kṛṇvānto vṛṣaṇā yuvābhyam suvīrāso vidātham ā vadema.

2.39.8^a (Gṛtsamada ; to Aṇvins)

etāni vām aṇvīnā vārdhanāni brāhma stōmam gṛtsamadāso akran,
tāni narā juṣṣāṇōpa yātam bṛhād vadema vidāthe suvīrāḥ

§ 2.1.16^d ff.

2.12.15^d (Gṛtsamada ; to Indra)

yāḥ sunvaté pācate dudhrā ā cid vājam dārdarṣi sā kilāsi satyāḥ,
vayām ta indra viṣvāha priyāsah, suvīrāso vidātham ā vadema.

§ 2.12.15^c

8.48.14^d (Pragātha Kāva ; to Soma)

trātāro devā ādhi vocatā no mā no nidrā īcata mótā jālpīḥ,
vayām sōmasya viṣvāha priyāsah, suvīrāso vidātham ā vadema.

§ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., bṛhād vadema vidāthe suvīrāḥ.

1.118.1b: 1.35.10^b, *sumṛīkāḥ svāvaṇ yātv arvāṇ*.

1.118.1d (Kakṣīvat Dairghatamasa ; to Aṣvins)

ā vām rātho aṣvinā cyenāpatvā *sumṛīkāḥ svāvaṇ yātv arvāṇ*, 1.35.10^b
yó mártasya mánaso jávyān trivandhuró vṛṣaṇā vātarañhāḥ.

1.183.1^b (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jávyān trivandhuró vṛṣaṇā yás tricakráḥ,
yénoṇpayāthāḥ sukṛto duroṇām, tridhātunā patatho vír ná parñāḥ.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jávyān see under 1.117 2°.

1.118.3^{abcd} (Kakṣīvat Dairghatamasa ; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ṛṇutam ḡlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

3.58.3^{abcd} (Viṣvāmitra ; to Aṣvins)

suyúgbhir aṣvāḥ suvṛtā ráthena dásrāv imám ṛṇutam ḡlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

For pravádyāmanā . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4^d (Kakṣīvat Dairghatamasa ; to Aṣvins)

ā vām cyenāso aṣvinā vahantu ráthe yuktāsa aṣāvah patamḡḥ,
yé aptúro divyāso ná ḡḍhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja ; to Aṣvins)

ā vām váyo 'ṣvāso váhiṣṭhā abhí práyo nāsatyā vahantu,
prá vām rātho mánojavā asarjī,śāḥ prkṣā iṣidho ánu pūrvāḥ. 6.63.7°

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for prkṣā Fischel, Ved. Stud. i. 96.

1.118.6^a, úd vándanam āirataṁ dañsāñbhīḥ : 1.112.5^b, úd vándanam āirayataṁ
svār dṛṣé.

1.118.9^a (Kakṣīvat Dairghatamasa ; to Aṣvins)

yuvám cvetám pedáva indrajūtam ahihānam aṣvinādhattam aṣvam,
johútram aryó abhībhūtim ugrám sahasrasām vṛṣaṇam vídvāṅgam.

10.39.10^a (Ghoṣā Kakṣīvatī ; to Aṣvins)

yuvám cvetám pedáve 'ṣvināṣvam navábhīr vājāir navatí ca vājīnam,
carṇṇīyaṁ dadhathur drāvayātsakham bhāgam ná nṛbhyo hávyam
mayobhūvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sayana had previously indicated the same translation, and accounted for it by atīyena sañ- grāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu ruhmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carṣṭyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carṣṭyam aryāḥ in 4.38.2; cf. also hāvya aryāḥ in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that carṣṭyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hāvya aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating johūtram aryāḥ, and carṣṭyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghavan. carṣṭyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^a = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
túbhyaṁ páyo yát pitárāv ánitāṁ rádhāḥ surétas turāṇe bhuranyú,
gúci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

10.61.11^{cd} (Nabhanedīṣṭha Mānava; to Viṣve Devāḥ)
makṣú kanāyāḥ sakhyāṁ návyo rádho ná réta ṛtām ít turāṇan,
gúci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475, Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣú kanāyāḥ sakhyāṁ návagvāḥ.

1.121.18^b (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tvām sūro haríto rāmāyo nṛṇ bhārac cakráṁ étaḥ náyām indra,
prāsya pāram navatīm návyanām āpi kartām avartayó 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraḥ cid rátham páritakmyāyām pūrvam karad úparam jujuvāṁsam,
bhārac cakráṁ étaḥ sám riṇāti puró dádhat sanīṣyati krátum nah.

4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hārayo vṣanaḥ, 6.44.19, 10.112.2, are to be trusted?); with náyām in 1.121.13^b; and, above all, with the difficult legend of Etaḥ and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Fischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161-163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tán no víṣve varivasyantu devāḥ.

1.122.6^a (Kakṣīvat Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
ṣrutām me mitrávaruṇā hāvemótá ṣrutām sādane viṣvataḥ sīm,
ṣrótu nah ṣróturātīḥ suṣrótuḥ suksétra sindhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bhāvā sisṛtaṁ jivāse na ā no gavyūtīm ukṣataṁ ghr̥tēna,

cf. 3.62.16^{ab}

ā no jāne ṣravayataṁ yuvānā ṣrutāṁ me mitrāvaruṇā hāvemā.

Grassmann renders 1.122 6^d, 'Der gern erhört, Gehor uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern', Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root ṣru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ ṣnavat sindhur adbhīh (cf. also RV. Noten, p. 124); Arnold VM., who would supply ṣrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versuflex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, ṣrōtā rājāno amṛtasya mandrāḥ ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣīvat Dāirghatamasa ; to Uṣas)

bhāgasya svāsā vārunasya jāmir ūsaḥ sūnṛte prathamā jarasva,

paçcā sā daghyā yó aghāsya dhātā jāyema tāṁ dākṣiṇayā rāthena.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prāti tvā stómāir īlate vāsisthā uṣarbūdhaḥ subhage tuṣṭuvāṁsaḥ,

gāvām netrī vājapatnī na uchōsaḥ sujāte prathamā jarasva.

For 1.123 5 cf. Oldenberg, RV Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇayā to daksināyā(h), notwithstanding the expression ratho daksināyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42 1; AV. 19 55.5, MS. 3.9.4 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇāyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣīvat Dāirghatamasa ; to Uṣas)

āçvāvātir gomatir viçvāvārā yātamānā raçmībhiḥ sūryasya,

pārā ca yānti pūnar ā ca yanti bhadrā nāma vāhamānā uṣāsah.

5.4.4^b (Vasuçruta Ātreya ; to Agni)

juṣāsvaḡna īlayā sajōṣā yātamāno raçmībhiḥ sūryasya,

juṣāsva naḥ samidham jātaveda ā ca devān havirādyāya vaksi.

cf. 5.1.11^d

1.123.13^c, ūso no adyā suhāvā vy ūcha : 1.113.7^d, ūso adyēhā subhage vy ūcha.

1.124.2^a : 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd} : 1.113.15^{cd}, iyūṣiṇām upamā ṣāvatinām āyatīnām (1.113.15^c, vibhātrī nām) prathamōṣā vy ādyāut (1.113.15^d, āçvāit).

1.124.3^a: 1.113.7^a, eṣā divó duhitā prāty adarçi.

1.124.3^{cd} (Kaksīvat Dairghatamasa ; to Uṣas)

eṣā divó duhitā prāty adarçi, jyótir vásānā samaná purástāt, ☞ 1.113.7^a
rtāsya pánthām ánv eti sādhu prajānatīva ná diço mināti.

5.80.4^{cd} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyēni bhavati dvibārḥā aviṣkṛṇvanā tanvaṁ purástāt,
rtāsya pánthām ánv eti sādhu prajānatīva ná diço mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

dāivya hótārā prathamā puróhita, rtāsya pánthām ánv emi sādhu, ☞ 2.3.7^a

kṣétrasya pátiṁ prátiṣeçam imahe viçvān devān amṛtān āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain—the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of rta (divine law) ; as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhu, neat jagatī variant for the tristubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii 241: 'Je suis exactement les deux sacrificateurs divins, les premiers purohita sur le chemin du rta' I do not regard these translations as correct, first, because they impose a different meaning upon ánv emi in 10.66.13 from that of ánv eti in 1.124.3 ; 5.80.4 ; secondly, because anv+i does not govern two accusatives, cf. in addition 3.12.7 (where there are two verbs, úpa prá yanti, and ánu yanti) ; 7.44.5, and 8.12.3. The facts are these: in 10.66.13 rtāsya pánthām ánv emi sādhu is a parenthesis suggested by the ritualistic dāivya hótārā prathamā puróhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7 ; 3.4.7 = 3.7.8 ; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, Recherches sur l'Histoire de la Liturgie védique, Journal Asiatique, 1889, pp. 13 ff. ; Oldenberg, SBE. xlii, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic rta, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivya hótārā, otherwise apri-genu, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kaksīvat Dairghatamasa ; to Uṣas)

pūrve árdhe rájaso aptyāsya gávāṁ jánitry akrta prá ketúm,
vy ù prathate vitarām váriya óbhā pṛṇānti pitrór upástḥa.

10.110.4^c (Jamadagni Bhārgava, or Rama Jamadagnya ; Āpriyaḥ, here Barhis)

prācīnam barhiḥ pradīçā prthivya vástor asya vṛjyate ágre áhnām,
vy ù prathate vitarām váriyo devébhyo áditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Usas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (√varj, 'work', cf. I.E. uerǵ = Avestan varez, Gr. φέρω), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives vāstor asyāh as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāh (sc. uśāsah), because this brings on the motif of Uśas. So, correctly, Grassmann, II. 389; Geldner, Ved. Stud. I. 153; cf. also Bergaigne, III. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uśas imagery and diction. It may have been, as hinted above, suggested by pāda b, vāstor asyā vṛjyate āgre āhnām, which introduces Uśas in person. See vāstor uśāsah, or uśāsām 1.79.6; 7.10.2; and āgre āhnām in 5.1.4, 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uśas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uśas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (Kakṣivat Dairghatamasa; to Uśas)

abhrātēva puṁsā eti pratiçī gartārūg iva sanāye dhānānām,
jāyēva patyā uçatī suvāsā [uśā] hasrēva nī riṇṭe āpsah.]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gāutama; to Agni)

ayām yōniç cakrmā yām vayām te jāyēva patyā uçatī suvāsāh,
arvācināh pārivito nī śidemā u te svapāka pratiçīh.

10.71.4^d (Bṛhaspati Āṅgira; to Jñāna)

utā tvaḥ pāçyan nā dadarça vācam utā tvaḥ çṛṇvān nā çṛṇoty enām,
utō tvasmāi tanvām vī sasre jāyēva patyā uçatī suvāsāh.

10.91.13^d (Aruṇa Vāitahavya; to Agni)

imām prasnāya suṣṭutīm nāvīyasīm vocēyam asmā uçatē çṛṇōtu naḥ,
bhūyā āntarā hṛdy āsya nispçye jāyēva patyā uçatī suvāsāh.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uśas stanza, 1.124.7 (for which see Bartholomae, Bezz. Beitr. xv. 2; Pischel, Ved. Stud. I. 308). The poet of 10.71.4 uses high art in baiding the notion with his theme vāc, 'the holy word', precursor of brāhma: 'There are some who are able to see, yet do not see Vāc; yea there are some who are able to hear Vāc, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, SBE. xlv. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, yōni) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣāḥ hasréva ní riṇṭe ápsaḥ : 5.80.6^b, yóseva bhadrá ní riṇṭe ápsaḥ.]

1.124.10^b (Kakṣīvat Dāirghatamasa; to Uṣas)

prá bodhayoṣaḥ prṇató maghony ábudhyamānāḥ paṇāyaḥ sasantu,
revád ucha maghávadbhyo maghoni revát stotré sūṇṭe jārāyanti.

4.51.3^c (Vāmadeva; to Uṣas)

uchāntīr adyā citayanta bhojān rādhodéyāyoṣāso maghónīḥ,
acitré antāḥ paṇāyaḥasantv ábudhyamānās tāmāso vimadhye.

The obscure word jārāyanti (Sāyana, sarvapṛāṇīnah kṣapayanti¹) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, usāsam . . . prāti vipṛāso matībhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revát stotre jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jārāya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

út te váyaç cid vasatér apaptan náraç ca yé pitubhājō vyūṣṭāu,
amā saté vahasi bhūri vāmām ūṣo devi dāçūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ní sunvaté vahati bhūri vāmām.

Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vāsūm sūnūm sāhaso jātāvedasam : 8.71.11^a, agnīm sūnūm, &c.]

1.127.20^{te} (Parucchepa Dāivodāsi; to Agni)

yājīṣṭham tvā yājamānā huvema jyēṣṭham āṅgirasām vipra mánmabhir vipre-
bhiḥ çukra mánmabhiḥ,
párijmānam iva dyām hótāraṁ carṣaṇīnām,
çocīṣkeçam vīṣaṇam yām imā vīçaḥ prāvantu jūtāye vīçaḥ.

8.60.3^d (Bhargha Pragātha ; to Agni)
 āgne kavīr vedhā asi hōtā pavaka yākṣyah,
 1 mandrō yājiṣṭho adhvarēṣv īdyo, viprebhiḥ ṣukra mánmabhiḥ. 4.7.1^b
 8.23.7^b (Viçvamanas Vāiçaṣva ; to Agni)
 agnīm vaḥ pūrvyām huve hōtāraṁ carṣaṇīnām,
 tām ayā vācā gr̥ṇe tām u va stuṣe.
 8.60.17^d (Bhargha Pragātha ; to Agni)
 agnīm-agnīm vo ādhriguṁ huvēma vṛktābarhiṣaḥ,
 agnīm hitāprayasaḥ ṣaṣvatīṣv ā hōtāraṁ carṣaṇīnām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sāngein, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ ṣukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier, lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2 ; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hōtāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)
 viçvāsām tvā viçām pátim havāmahe sárvasām samānām dāmpatim bhujé satyā-
 girvāhasām bhujé,
 átithim mānuṣāṇām pitūr na yāsyāsayā,
 amī ca viçve amṛtāsa ā váyo havyā devēṣv ā váyah.

8.23.25^a (Viçvamanas Vāiçaṣva ; to Agni)
 átithim mānuṣāṇām sūnúm vānaspātnām,
 viprā agnīm ávase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçvesām átithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)
 tvām agne sāhasā sāhantamaḥ ṣuṣmíntamo jāyase devátataye rayīr ná devátataye,
 ṣuṣmíntamo hí te mádo dyumníntama utá krátuḥ,
 ádha smā te pári caranty ajara ṣruṣṭívāno nājara.

1.175.5^{ab} (Agastya ; to Indra)
 ṣuṣmíntamo hí te mádo dyumníntama utá krátuḥ,
 vṛtraghnā varivovidā maṁsīṣṭhā aṣvasátamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krātu is common in Indra stanzas: 5.43.5 ; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol. p. 69.

1.127.10^e (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarbūdhe paçuṣé nāgnāye stómo babbhūtv agnāye,
prāti yād im haviṣmān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣūṇām jūmīr hóta ṛṣūṇām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetūnā prā yantam asmā ārcate,
cévaṁ hí jāryām vām viçvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^e is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^d, 'for your praiseworthy kindness has been praised in all places'. The word sucetūnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, *Ved. Stud.* 1. 91; its metre, Oldenberg, *RV. Noten*, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādhām āpi vātayāmasy ṛtāsyā pathā nāmasā haviṣmatā devātātā
haviṣmatā,
sā na ūrjām upābhṛty ayā kṛpā ná jūryati,
yām mātariçvā mánave parāvato devām bhāḥ parāvatah.

10.70.2^c (Sumitra Bādhryaça ; Āpra, here to Nārāçaṁsa)

ā devānām agrayāvehá yātu nārāçaṁso viçvārūpebhīr āçvāih,
ṛtāsyā pathā nāmasā miyédho devébhyo devātamaḥ suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāḥ)

pāri cin mārto drāviṇām mamanyād ṛtāsyā pathā nāmasā vivāset,
utā svéna krātunā sām vadeta çréyaṁsam dāksam mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, *SBE.* xlv. 137; *RV. Noten*, p. 132, Max Muller, *SBE.* xxxii. 202, 437; for 10.70.2, Hillebrandt, *Ved. Myth.* 11. 104; 11 448—The cadence nāmasā vivāset also in 6.16.46^d

1.128.6^{e+g} (Parucchepa Dāivodāsi ; to Agni)

viçvo viḥayā aratír vásur dadhe háste dākṣiṇe tarānīr ná çirathac chravasyāyā
ná çirathat,
viçvasmā id iṣudhyatē devatrā havyām óhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnīr dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svāṇaram devāso devām aratīm dadhanvire,
devatrā havyām óhire.

8.39.6^d (Nābhaka Kāṇva ; to Agni)

agnīr jātā devānām agnīr veda mātānām apicyām,
agnīḥ sá draviṇodā agnīr dvārā vy ūrṇute svāhuto nāvīyasā nābhantām
anyaké same, ☞ refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Pada-pāṭha, ā + ūhiṣe) leads Bartholomae, *Bezz. Beitr.* xv. 230, to suggest the infinitive ā + ūhiṣe to wit: 'für jeden fliehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlvii. 140, proposes the radical change to *viṣvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viṣvo vihāyā aratir vāsū* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, vāsū, which is to be supplied with punning allusion to the nominative vāsū). So Sāyana; differently Mādhava to TB. 2 5 4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati* (*ūrṇotu*).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)

agnīm hótāram īlate vāsudhitim priyām cētiṣṭham aratim ny ērire havya-
vāham ny ērire,
viṣvāyūm viṣvāvedasam hótāram yajatām kavim,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvah.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)

prā nū tyām vipram adhvarēsu sādhum agnīm hótāram īlate nāmobhiḥ,
ā yās tatāna rōdasi rtēna nītyām mrjanti vājīnam ghṛtēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)

agnir id dhī pracetā agnir vedhāstama iṣiḥ,
agnīm hótāram īlate yajñēsu mānuṣo viṇaḥ.

7.16.1^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

enā vo agnīm nāmas₁ orjō nāpātam ā huve,₁ 7.16.1^b
priyām cētiṣṭham aratim svadhvarām viṣvasya dūtām amṛtam.

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, āgne hótāram īlate. It does not seem necessary with Arnold, VM, p. 124, to read *vāsūdhitim*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^s, prkṣām ātyām nā vājīnam: 1.135.5^c, āḥum ātyām, &c.]

1.129.3^{fs} (Parucchepa Dāivodāsi; to Indra)

dasmó hí śmā vṣanaṁ pīnvasi tvācam kām cid yāvīr arārum çūra mārtyam
parivṛṇāksi mārtyam,
indrotā tūbhyām tād divē tād rudrāya svāyāçase,
mitrāya vocam vārunāya saprāthaḥ sumṛlikāya saprāthaḥ.

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)

nāmo divē bṛhaté rōdasibhyām mitrāya vocam vārunāya mīlhūṣe
sumṛlikāya mīlhūṣe,

īndram agnīm ūpa stuhi, dyukṣām aryamānam bhāgam, cf. 1.12.7^a
jyóg jīvantah prajāyā sacemahi sōmasyotī sacemahi.

For 1.129.3^a cf. Max Muller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugrotībhiḥ: 1.7.4^c, ugrā ugrābhīr ūtibhiḥ.

1.129.9^{a+g} (Parucchepa Dāivodāsi; to Indra)

tvām na indra rāyā pārīṇasā yāhī pathān anehāsā purō yāhi arakṣāsā,
sācasva nah parākā ā sācasvāstamīkā ā,
pāhī no dūrād arād abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ.

4.31.12^b (Vāmadeva; to Indra)

asmān aviddhi viṣvāhendra rāyā pārīṇasā,
asmān viṣvābhīr ūtibhiḥ.

8.97.6^d (Rebha Kācyapa; to Indra)

sā nah sōmeṣu somapāḥ sutēṣu çavasas pate,
mādāyasva rādhasā sūnītāvatendra rāyā pārīṇasā.

10.93.11^c (Tānva Partha; to Viṣve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ; see Part 2, chapter 3, class B 9 —Cf. 5.10.1^c, prá no rāyā pārīṇasā.

1.130.1^s (Parucchepa Dāivodāsi; to Indra)

endra yāhy ūpa nah parāvāto nāyām āchā vidāthānīva sātpatir āstām rājeva
sātpatih,
hāvāmahe tvā vayām prāyasvantah suté sácā,
putrásō ná pitāraṁ vājasātaye mánhiṣṭham vājasātaye.

8.4.18^d (Devātithi Kāṇva; to Indra or Pūṣan)

parā gāvo yávasam kác cid aghrṇe nītyam rékṇo amartya,
asmākaṁ pūṣann avitā çivó bhava mánhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gautama; to Indra)

nākih páriṣṭir maghavan maghāsya te yád dāçúṣe dāçasyási,
asmākaṁ bodhy ucāthasya coditā mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37; Über Methode, p. 23.

1.130.6^b (Parucchepa Dāivodāsi; to Indra)

imām te vācam vasūyānta āyāvo rátham ná dhíraḥ svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,
çumbhānto jénym yathā vājeṣu vipra vājīnam,
ātyam iva çāvase sātāye dhānā viçvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛsa Jāna; to Agni)

etām te stōmam tuvijāta vípro rátham ná dhíraḥ svápā atakṣam,
yádíd agne práti tvām deva háryāḥ svārvatir apā enā jayema.

5.29.15^d (Gāurivṛti Cakṭya ; to Indra)

indra brāhma kriyāmāṇā juṣasva yā te çaviṣṭha nāvya ākarma,
vāstreva bhadra sūkṛtā vasūyū rātham ná dhīraḥ svāpā atakṣam.

The repetition of the word ataksisuh in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çambaram : 1.56.6^b, árandhayo 'tithigvāya çambaram ;
cf. 9.61.2^b.]

1.130.8^c (Parucchepa Daivodāsi ; to Indra)

indrah samātsu yājamānam āryam prāvad viçveṣu çatāmūtir ajīṣu svarmilheṣv
ajīṣu,
mánave çasad avratān tvācam kṛṣṇām arandhayat,
dāksan ná viçvam tatṛṣṇām oṣati ny ārçasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)

indrah sūryasya raçmibhir ny ārçasānam oṣati,
agnir vāneva sāsahīḥ prá vāvṛdhe.

Cf. Mur, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)

sūraç cakrām prá vṛhaj jātā ójasā prapitvé vācam aruṇó muṣāyatiçānā á muṣāyati,
uçānā yāt parāvátó 'jagann útāye kave,
sumnāni viçvā mánuṣeva turvánir áhā viçveva turvánīḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)

uçānā yāt parāvāta ukṣṇó rándhram áyātana,
dyāur ná cakradad bhiyā.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Muller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçanā (later Uçanas) Kāṇva is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. ii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over-sceptically, by Bartholomae, Altiranisches Wörterbuch, s.v. 2. usant.

[1.181.1^f ; 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mártāso dadhiré purāḥ :
8.12.25^b, devās tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra çāradir avātiraḥ : 1.174.2^b ; 6.20.10^c, saptā yāt pūrah çarma çāradir dāt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrvye dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi vocā nú sunvaté,

asmīn yajñé ví cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nābhaka Kāṇva ; to Indra and Agni)

yād indragñí jānā imé vihvāyante tānā girā,

asmākebbhir nrbhir vayām sāsahyāma pṛtanyatō vanuṣyāma vanuṣyatō

ṇābhantām anyaké same.]

refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25 The pāda, sāsahyāma pṛtanyatāḥ also in 1.84^c (q.v.) ; 9.61.29^c ; the cadence vanavad vanuṣyatāḥ at 2.25 1^a, 2^a ; 26.1^a.

[1.132.4^b, yād āngirobhyaḥ vṛṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyaḥ vṛṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krátubhiḥ çūra iksáyad dhāne hité taruṣanta çravasyávaḥ prá
yakṣanta çravasyávaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,

indra okyām didhiṣanta dhītāyo devān āchā ná dhītāyaḥ.

1.139.1^e (Parucchepa Dāivodāsi ; to Viṣve Devāḥ)

āstu çráusaḥ puró agním dhiyā dadha ā nú tác chārdho divyām vṛṇmaha

indravāyū vṛṇmahe,

yād dha krāṇā vivāsvati nābhā samdāyi nāvyaḥ,

ādha prá sú na ūpa yantu dhītāyo devān āchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. i 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19, Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi ; to Indra)

vanóti hí sunvān ksáyām pártṇasah sunvānó hí śmā yājaty āva dvīṣo devānām
āva dvīṣaḥ,

sunvāná it sisāsati sahasrā vājy āvṛtaḥ,

sunvanāyéndro dadāty ābhúvaṁ rayīm dadāty ābhúvam.

8.32.18^b (Medhātithi Kāṇva ; to Indra)

pānya ā dardirac chatā sahasrā vājy āvṛtaḥ,

indro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^{a+e} (Parucchepa Dāivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkṛtā abhidyavo góbhiḥ
krāṇā abhidyavaḥ,
yád dha krāṇā irádhyai dákṣam sácanta útāyaḥ,
sadhriemā niyúto dāvāne dhīya ūpa bruvata im dhīyaḥ.

2.11.11^b (Ḡṛtsamada; to Indra)

pībā-pibéd indra ṣūra sōmaṁ, māndantu tvā mandīnaḥ sutāsah,

§ 2.11.11^a

prnāntas te kuksī vardhayantv itthā sutāḥ paurā indram āva.

3.13.2^b (Ṛṣabha Vaiṣvāmītra; to Agni)

rtāvā yāsya ródasi dákṣam sácanta útāyaḥ,
haviṣmantas tám īlate tám saniṣyántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, II. 137, Pischel, Ved Stud 1. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κράνα*, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b Ludwig, 312: 'der ordnungsmässige den die beiden welthaltigen, mit der tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade' Grassmann, I. 67. 'Den Heil'gen dessen Krafte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hilfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dákṣam with ródasi. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasi and útāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dákṣam sácanta útāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2 I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Parucchepa Dāivodāsi; to Vāyu)

vāyúr yuñkte róhitā vāyúr aruṇā vāyú ráthe ajirā dhurí vólhave váhiṣṭhā
dhurí vólhave,

prá bodhaya púramdhiṁ jarā ā sasatīm iva,
prá cakṣaya ródasi vāsayoṣāsah ṣṛāvase vāsayoṣāsah.

5.56.6^{cd} (Çyāvāçva Atreya ; to Maruts)

yuṅgdhvām hy āruṣi ráthe, yuṅgdhvām rátheṣu rohitaḥ, 4.14.12^a
yuṅgdhvām hárí ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

For the relation of the repeated pādas see under 1.14.12^a.

1.134.6^{c+s} (Parucchepa Dāivodāsi ; to Vāyu)

tvām no vāyav eṣām āpūrvyaḥ sómānām prathamāḥ pītīm arhasi sutānām
pītīm arhasi,

utó vihútmatinām viçām vavarjūṣinām,

viçvā it te dhenāvo duhra āçiram ghṛtām duhrata āçiram.

4.47.2^b (Vāmadeva ; to Indra and Vāyu)

indraç ca vāyav eṣām, sómānām pītīm arhathaḥ, 4.47.2^a

yuvām hí yántindavo nimnām āpo ná sadhryāk, 4.47.2^d

5.51.6^b (Svastyātreya Atreya ; to Viçve Devāḥ)

indraç ca vāyav eṣām, sutānām pītīm arhathaḥ, 4.47.2^a

tāñ juṣethām arepāsāv abhí prāyah.

8.6.19^b (Vatsa Kāṇva ; to Indra)

imās ta indra pṛçnayo ghṛtām duhata āçiram,

enām rtāsya pipyūṣiḥ.

The difficult word vavarjūṣinām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhís ; viçām vavarjūṣinām would then mean, 'of people that have prepared (the barhís)'. In AV. 7.50.2 avarjūṣinām looks like an artificial negative of the same word, perhaps haplogically á(va)varjusinām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, Ved. Stud. i. 144 ; Ludwig, Ueber Methode, p. 28 ; Oldenberg, RV. Noten, p. 138. In 8.6.19 the pāda, ghṛtām duhata āçiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc} : 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjektiva (meaning āpūrvyaḥ and prathamāḥ) setzte ? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable — Cf. 2.14.2.

1.135.2^{a+f} (Parucchepa Dāivodāsi ; to Vāyu)

túbhyāyām sómaḥ páripūto ádribhi spārḥá vāsanaḥ pári kóçam arṣati çukrá
vāsāno arṣati,

távāyām bhāgá āyusu sómo devéṣu hūyate,

vāha vāyo niyūto yāhy asmayúr juṣāṇó yāhy asmayúḥ.

8.82.5^a (Kusidin Kāṇva ; to Indra)

túbhyāyām ádribhiḥ sutó góbhiḥ çrtó mādāya kām,

prá sóma indra hūyate.

7.90.1^c (Vasiṣṭha ; to Vāyu)

prá vīrayá çúcayo dadrire vām adhvaryúbhir mādhumantaḥ sutásah,

vāha vāyo niyūto yāhy áchā pībā sutásyāndhaso mādāya, 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a : 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the *prāgaçastra*; see Bergaigne, JA xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

ā no niyúdbhiḥ ṣatīnībhīr adhvarām sahasrīnībhīr ūpa yāhi vītāye vāyo
havyāni vītāye,

tāvayām bhāgā rtvīyaḥ saraçmiḥ sūrye sácā,

adhvaryūbhīr bhāramāṇā ayaṇsata, vāyo çukrá ayaṇsata.

§ 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhiḥ ṣatīnībhīr adhvarām sahasrīnībhīr ūpa yāhi yajñām,

vāyo asmīn sāvane mādayasva, yūyām pāta svastībhiḥ sādā nah.

§ c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh mandala, e. g. asmīn chūra sāvane mādayasva, 7.23.5^d; asmīn ū sū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the *prāgaçastra*; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vītāye.

1.135.3^f, 6^b, adhvaryūbhīr bhāramāṇā ayaṇsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

ā vām rātho niyútvaṇ vakṣad āvase 'bhī prayāṇsi sūdhitāni vītāye vāyo
havyāni vītāye,

pībataṁ mādhu āndhasaḥ pūrvapēyaṁ hī vām hitām,

vāyav ā candréṇa rādhasā gatam, indraç ca rādhasā gatam.

§ cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

āchā no yāhy ā vahābhī prayāṇsi vītāye,

ā devān sōmapitaye.

§ 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlvii. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candréṇa rādhasā gatam: 4.48.1^c–4^c, vāyav ā candréṇa rāthēna.]

[1.135.5^c, āçūm ātyaṁ nā vājīnam: 1.129.2^c, prkṣām ātyaṁ, &c.]

1.135.6^a (Paruccheпа Dāivodāsi ; to Vāyu)

imé vām sómā apsv ā sutā ih₁ādhvaryūbhir bhāramāṇa ayaṇsata, vāyo cukrá
ayaṇsata, I.135.3^b

eté vām abhy asṛksata tirāḥ pavítram ācāvaḥ,
yuvāyāvó 'ti rómāny avyāyā sómāso áty avyāyā.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asṛgram índavas tirāḥ pavítram ācāvaḥ,
viśvāny abhi sāubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

pavamānāsa índavas, tirāḥ pavítram ācāvaḥ,
índram yāmebhir ācata. 9.24.1^b

It seems natural to suppose that the repeated pāda, tirāḥ pavítram ācāvaḥ, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheпа Dāivodāsi ; to Vāyu and Indra)

āti vāyo sasató yāhi cācavato yātra grāvā vādati táttra gachatam grhām índraç ca
gachatam,

ví sūnīṭā dādṛçe rīyate ghṛtām ā pūrṇāyā niyūta yatho adhvarām índraç ca yātho
adhvarām.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

ā na indrābṛhaspati grhām índraç ca gachatam,
somapā sōmapīṭaye, I.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yād bradhnāsya viṣṭāpaṁ grhām índraç ca gānvahi,
mādhvaḥ pítvā sacevahi triḥ sapta sākhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that pāda b is employed here formulaically and secondarily. Cf 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheпа Dāivodāsi ; to Mitra and Varuṇa)

prā sú jyēṣṭham nicirābhyām bṛhān nāmo havyām matīm bharatā mṛṇayādbhyām
svādiṣṭham mṛṇayādbhyām,

tā samrājā ghṛtāsutī yajñé-yajña upastuta,
āthainoh ksatrām ná kútaç canādhīṣe devatvām nú cid ādhīṣe.

2.41.6^a (Gr̥tsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī adityā dānunas pati,
sācete ānavahvaram. I.136.3^f

Cf. 8.29.9^b, samrājā sarpirāsutī ; and 8.8.16^d, vasūyād dānunas pati. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheпа Dāivodāsi ; to Mitra and Varuṇa)

adarçi gātūr urāve vāriyasī pānthā r̥tāsya sām ayaṇsta raçmībhiç cākṣur bhāgasya
raçmībhiḥ,

dyukṣām mitrāsya sādānam aryamṇó vārunasya ca,
āthā dadhāte bṛhād ukthyām vāya upastútyām bṛhād vāyaḥ.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv āditiḥ cārma yachatu,

6.75.12^d

matā mitrāsya revāto aryamno vāruṇasya cā₁nehāso va utāyaḥ suūtāyo
va utāyaḥ.

refrain, 8.47.1^{ef}–18^{ef}

1.136.3^e (Parucchepa Daivodāsi; to Mitra and Varuṇa)

jyōtismatim āditim dhārayātsitim svārvatim ā sacete divé-dive jāgrvānsā divé-
dive,

jyōtismat kṣatrām āgāte ādityā dānunas patī,

mitrās tāyor vāruṇo yātayājjanō 'ryamā yātayājjanah.

2.41.6^b (Gr̥tsamada; to Mitra and Varuṇa)

tā samrājā ghr̥tāsuti ādityā dānunas patī,

1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya vāruṇāya cāmtamaḥ : 9.104.3^e, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam vāruṇāya mīlhūse sumṛīkāya mīlhūse : 1.129.3^{fg},
mitrāya vocam vāruṇāya saprāthaḥ sumṛīkāya saprāthaḥ.

1.137.1^e, 3^d, asmatrā gantam ūpa naḥ.

1.137.1^s (Parucchepa Daivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādriḥ gōcṛitā matsarā imé sómāso matsarā imé,

ā rājānā diviṣṛṣṭāsmatrā gantam ūpa naḥ,

1.137.1^e

imé vām mitrāvaruṇā gāvāciraḥ sómāḥ cūkrā gāvāciraḥ.

9.64.28^c (Kaṣyapa Marīca : to Soma Pavamāna)

dāvidyutatyā rucā pariṣṭōbhantya kṛpā,

sómāḥ cūkrā gāvāciraḥ.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28

1.137.2^b : 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhy-
āciraḥ.

1.137.2^e : 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmībhīḥ.

1.137.2^s (Parucchepa Daivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ sómāso dādhyāciraḥ, sūtāso dādhyāciraḥ,

1.5.5^c

utā vām uśāso budhī sākām sūryasya raçmībhīḥ,

1.47.7^d

sutō mitrāya vāruṇāya pitāye cārur ṛtāya pitāye.

9.17.8^c (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
mādhōr dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, aṅgūm duhanty ādribhiḥ sōmaṁ duhanty ādribhiḥ: 9.65.15^b, tivrām
duhāntya ādribhiḥ.]

1.139.1^g: 1.132.5^g, devān āchā nā dhītāyaḥ.

[1.139.3^d, yuvōr vīḡvā ādhi ṛīyaḥ: 8.92.20^a, yāsmiṁ vīḡvā, &c.]

[1.139.6^g, sumṛīkō na ā gahi. 1.91.11^c, sumṛīkō na ā viḡa.]

Group 14. Hymns 140–164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)
asmākam agne maghāvatsu dīdihy ādha ḡvāsivān vṛṣabhō dāmūnāḥ,
avāsya cīḡumatir adider vārmeva yutsū parijārbhurāṇaḥ.

6.8.6^a (Bharadvāja Bārhaspatya ; to Vaiḡvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatram ajāram suvīryam,
vayām jayema ḡatnam sahasrīnam vāiḡvānara vājam agne tāvotibhiḥ.

[1.141.9^d, arān nā nemīḥ paribhūr ājāyathāḥ: 1.32.15^d, arān nā nemīḥ pāri tā
babbhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)
sāmiddho agna ā vaha devān adyā yatāsruce,
tāntum tanuṣva pūrvyām sutāsomāya dāḡṣe.

8.13.14^c (Goṣūktin Kāṇvāyana, and Aḡvasūktin Kāṇvāyana ; to Indra)
ā tū gahi prā tū drava mātsvā sutāsyā gōmataḥ, 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidē.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidē (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b: 1.13.2^a, mādhumantam tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ: 1.17.2^b, hāvam viprasya, &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Nārāḡsaṁsa)
ḡciḡ pāvako ādbhuto mādhvā yajñām mimikṣati,
nārāḡsaḥ trir ā divo devō devēṣu yajñīyaḥ.

8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhé,
 gūciḥ pāvakā ucyate só ādbhutaḥ.
 9.24.6^c (Viçvamanas Vāiyaçva ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthébbhir anumādyah,
 gūciḥ pāvako ādbhutaḥ.
 9.24.7^a (The same)
 gūciḥ pāvakā ucyate sómaḥ sutāsya mādhvah,
 ८devāvīr aghaçaṇsahā.]

८ 9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, gūciḥ pāvakā ucyate só ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, gūci, pāvakā, ādbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in só ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 iyām hī tvā matīr māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 sukhāi rāthebbhir utāye.

For 1.142 4^{cd} cf 3.39.1, and Geldner, Ved. Stud. ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

1.142.6^{a+d}: 1.13.6^{a+b}, vī çrayantām ṛtāvīdhaḥ, dvāro devīr asaçcātāḥ.

1.142.7^b: 1.13.7^a, nāktoṣāsā supēçasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)
 ā bhādamāne upāke ८nāktoṣāsā supēçasā, ८
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

८ 1.13.7^a

5.5.6^b (Vasuçruta Ātreya ; Āpra)
 supratīke vayovīdhā yahvī ṛtāsya mātārā,
 doṣām uṣāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anūṣata yahvīr ṛtāsya mātārāḥ,
 marmrjyānte divāḥ çīçum.

9.102.7^b (Trita Āptya; to Soma Pavamāna)

samīciné abhī tmānā yahvī rtāsya mātārā,

tanvānā yajñām anuśāg yād añjaté.

10.59.8^b (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)

çām ródasī subāndhave yahvī rtāsya mātārā,

bhāratām āpa yād rápo dyáuḥ pṛthivi kṣamā rápo ,mó sū te kíñ canā-
mamat.] ☞ refrain, 10.59.8^e ff.

8.87.4^b (Dyumnika Vasiṣṭha, or others; to Aṇvins)

pībatām sómam mādhumantam aṇvinā barhīhī sidatām sumāt,

tā vāvṛdhānā ūpa suṣṭutīm divó gantām gaurāv ivéṛiṇam.

The dual form, yahvī rtāsya mātārā, to Day and Night, 1.142.7; 5.5.6, to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhīhī sidatām narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hótārā dāivya kavī, yajñām no yakṣatām imām.

1.142.8^d (Dirghatamas Ācuthya; Āpra, here Divine Hotars)

mandrājīhvā jugurvāṇī ,hótārā dāivya kavī,

☞ 1.13.8^b

,yajñām no yakṣatām imām, sidhrām adyā divispṛçam.

☞ 1.13.8^c

2.41.20^b (Gr̥tsamada; to Dyāvapṛthivyāu, or Havirdhāne)

dyāvā naḥ pṛthivī imām sidhrām adyā divispṛçam,

yajñām devēṣu yachatām.

5.13.2^b (Sutaṁbhara Ātreya; to Agni)

agné stōmam manāmahe sidhrām adyā divispṛçam,

devāsya dravīṇasyāvaḥ.

The question of interpretation involved is this: Is divispṛçam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann, Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stōma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stōma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; çg. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnīr havyā suṣudati devó devēṣu médhiraḥ; 1.188.10^c, agnīr havyāni siṣvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)

sá jāyamānaḥ paramé vyòmany āvir agnir abhavan mātariçvane,
asyā krátvā samidhānāsya majmānā prā dyāvā çocīḥ pṛthivī arocayat.

6.8.2^a (Bharadvāja Barhaspatya ; to Vaiçvānara)

sá jāyamānaḥ paramé vyòmani vratāny agnir vratapā arakṣata,
vy antāriṣam amimita sukrátur vaiçvānaró mahinā nákam aspr̥çat.

7.5.7^a (Vasiṣṭha Maitravaruni ; to Vaiçvānara)

sá jāyamānaḥ paramé vyòman vāyūr ná pāthaḥ pári pási sadyāḥ,
tvām bhúvanā janáyann abhí krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated pāda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádabdhēbhīr ādṛpītebhīr iṣṭé 'nimīṣadbhīḥ pári páhi no jāḥ : 6.8.7^{ab},
ádabdhēbhīḥ táva gopābhīr iṣṭe 'smākaḥ páhi triṣadhasṭha sūrīn.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yónā mithunā sámokasā : 1.159.4^b, jāmi sáyoni mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)

tām im hinvanti dhītáyo dáça vṛiço devām mártāsa ūtáye havāmahe,
dhānor ádhi pravāta á sá ṛṇvaty abhivrájadbhīr vayúnā návādhita.

3.9.1^b (Viçvāmitra Gāthina ; to Agni)

sákhāyas tvā vavṛmahe devām mártāsa ūtáye,

ḥapām nápātaḥ subhāgaḥ sudíditiḥ, ḥsuprátúrtim anehásam.]

cf. c : 3.9.1^c ; d : 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)

cikitvínmanasaḥ tvā devām mártāsa ūtáye,

vāreṇyasya té 'vasa iyanāso amanmahi.

8.11.6^b (Vatsa Kāva ; to Agni)

vīpraḥ vīprāsó 'vase devām mártāsa ūtáye,

ḥagnīm ḥṛbhīr havāmahe.]

cf. 8.11.6^c

For 1.144 5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)

ágne juṣásva práti harya tát váco mándra svádhāva řtajāta súkrato,
yó viçvátah pratyāññ ási darçató raṇvāḥ sám̐dr̥ṣṭāu pitumāñ iva kṣáyāḥ.

8.74.7^c (Gopavana Ātreya ; to Agni)

iyaḥ te návyasi matir ágne ádhāy asmád á,

mándra sújāta súkrató 'mura dāsmātithe.

10.64.11^a (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sám̐dr̥ṣṭāu pitumāñ iva kṣáyō bhadrā rudrāṇām marútām
úpastutiḥ,

góbhīḥ řyāma yaçāso jāneṣv á sādā devāso řlayā sacemahi.

We render I.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sú[ādhāva fta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with I.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of I.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in I.144.7 is guaranteed by the correspondence of darṣatō and sām̐dr̥ṣtāu; cf Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī sam̐cāranti: 3.33.3^d; 10.17.11^c, samānām yōnim ānu sam̐cāranti (10.17.11^c, sam̐cārantam).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne ṣucāyanta āyōr dadāṣūr vājebhir aṣuṣānāḥ,
ubhé yāt toké tanye dādhānā ṛtāsya sāman raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasāsya yād vīyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,
mahān agnīr nāmasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyū, as well as men are āyavaḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōh in 1.147.1^a to āyavaḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyāvo māmāteyām te agne pācyanto andhām duritād āraṁkṣan,
rarāṁkṣa tān sukṛto viṣvavedā dīpsanta id ripāvo nāha debbhūḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyavaḥ . . . yé pāyavaḥ). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, mātṛid yād im̐ viṣṭō mātariṣvā: 1.71.4^a, mātṛid yād im̐ vibhṛto mātariṣvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūṇi dasmō nī riṇāti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti ṣocīr āstur nā ṣāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

prōthad āḥvo nā yāvase 'viṣyān yadā mahāḥ sam̐vāraṇād vy āsthāt,
ād asya vāto ānu vāti ṣocīr ādha sma te vrājanam̐ kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti ṣocīḥ, and 10.142.4^c, yadā te vāto anuvāti ṣocīḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyā éṣate pátir dán iná ináśya vásunaḥ padá á,
úpa dhrājantam ádrayo vidhānn ít.

10.93.6° (Tānva Pārtha ; to Viṣve Devāḥ)

utá no devāḥ aṣvínā ṣubhās pāti dhāmabhir mitrávaruṇā uruṣyatām,
mahāḥ sá rāyā éṣatē 'ti dhānveva duriṭā.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pschel's treatment of them, Ved. Stud. ii. 99 ff, involves dividing pátir dán from 1.149.1^a, and placing it with pāda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (of the author IF. xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, SBE. xlii 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the pāda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya ; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá řtāvānāv řtām á ghoṣatho brhát,
yuvám divó brható dákṣam ābhúvam gám ná dhury úpa yuñjathe apāḥ.

8.25.4° (Viṣvamanas Vāiṣṭva ; to Mitra and Varuṇa)

mahāntā mitrávaruṇā samrāja devāḥ ásurā,
řtāvānāv řtām á ghoṣato brhát.

For 1.151.4 see Oldenberg, SBE. xlii. 224; RV. Noten, p. 149.

1.152.1^d, řténa mitrávaruṇā sacethe: 1.2.8^a, řténa mitrávaruṇāu.

[1.152.4^d, priyám mitráśya varuṇasya dhāma; 7.61.4^a, ṣánsā mitráśya, &c.; 10.10.6°, brhán mitráśya, &c.; 10.89.8°, prá yé mitráśya, &c. Cf. also under 2.27.7° and 4.5.4°.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaṣvó jātó anabhiṣúr árvā kánikradat patayad urdhvāsānuh,
acítam bráhma jujuṣur yúvānah prá mitré dhāma varuṇe grṇántaḥ.

4.36.1^a (Vāmadeva ; to R̥bhus)

anaṣvó jātó anabhiṣúr ukthyò ráthas tricakráḥ pári vartate rájah,
mahát tád vo devyāśya pravācanam dyām řbhavaḥ pṛthivím yác ca
púṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the R̥bhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Agvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97 'ohne ross geboren, ohne zugel der renner, wiehernd fliegt er mit aufgerichteten rucken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rucken' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich baumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class—something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, á vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, á no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājāmahe vām mahāh sajoṣā havyébbhir mitrāvaruṇā námobhiḥ,
ghṛtāir ghṛtasnū ádha yád vām asmé adhvarýávo ná dhītíbbhir bhārantī.

4.42.9^b (Trasadasyu Paurukutsya; to Indra and Varuṇa)
purukútsāni hí vām ádācad dhavyébbhir indrāvaruṇā námobhiḥ,
áthā rájanam trasádasyum asyā vṛtrahānam dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)
á vām rájanāv adhvaré vavṛtyām hávyebbhīr indrāvaruṇā námobhiḥ,
prá vām ghṛtāci bāhvór dādhanā [pári tmānā viṣurūpā jigāti.] 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prá tát viṣṇu stavate vīryeṇa mṛgó ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyoruṣu triṣṭu vikrámaṇeṣv adhikṣiyāntī bhūvanāni víçvā.

10.180.2^a (Jaya Āindri; to Indra)
mṛgó na bhīmāḥ kucaró giriṣṭhāḥ parāvāta á jaganthā párasyaḥ,
srkām saṁçāya pavim indra tigmām ví çátrūn tālhi ví mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prá tát viṣṇu stavate vīryāni mṛgó na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta á jagamyāt párasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tád asya priyām abhí pátho aṣyām náro yátra devayávo mādanti,
urukramásya sá hí bāndhur itthá viṣṇoḥ padé paramé mādhma útsaḥ.

7.97.1^b (Vasiṣṭha ; to Indra)

yajñé divó nṛṣádane pṛthivyā náro yátra devayávo mādanti,
indrāya yátra sávanāni sunvé gáman mādāya prathamām váyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88 ; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya ; to Viṣṇu and Indra)

tá im vardhanti máhy asya páuṇsyaṁ ní mātārā nayati rétase bhuje,
dádhāti putró 'varam páram pitúr náma tṛtíyam ádhi rocané diváh.

9.75.2^{cd} (Kavi Bhārgava ; to Pavamāna Soma)

ṛtāsa jihvá pavate mādhu priyám vaktá pátir dhiyó asyá ádabhyah,
dádhāti putráḥ pitrór apīcyām náma tṛtíyam ádhi rocané diváh.

Cf. Muir, Original Sanskrit Texts, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd} : 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd} : 'The son sets the lower and higher (form) of the father (upon the lower and middle planes) ; the third name (form) upon the luminous space of the heavens.' In 1.155.3 tá (tāḥ) is difficult : Sāyana, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to India whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktá pátir dhiyáh and dhīh herself, in 9.75 2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya ; to Viṣṇu)

tát-tad íd asya páuṇsyaṁ gṛṇimasínāsya trātúr avṛkāsya mīlhúsah,
yáh párthivāni tribhír íd vígāmbhir urú kramiṣṭorugāyāya jīvāse.

8.63.9^b (Pragātha Kāṇva ; to Indra)

asyá vṛṣṇo vyódana urú kramiṣṭa jīvāse,
yāvaṁ ná paçvá á dade.

Ludwig, 607, renders 8.63 9, 'bei dieses stieres uberquellen schritt er weit aus zum leben, wie getreide empfang ich vieh'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated páda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya ; to Aṇvins)

ábodhy agnir jímá úd eti sūryo vy ūśāç candrá mahy ávo arcisā,
áyuksātām aṇvinā yátave rátham prāsāvid deváh savitá jágat pṛthak.

10.35.6^c (Luça Dhānāka ; to Viçve Devah)

anamivá ūśāsa á carantu na úd agnáyo jihatām jyótiṣā brhát,
áyuksātām aṇvinā tútujiṁ rátham svasty āgnīm samudhānām imahe.

1.157.4^a: 1.92.17^c, ā na ūrjam vahatam aṇvinā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭam ní rāpāṁsi mṛkṣataṁ sēdhataṁ dvēṣo
bhāvataṁ sacābhuvā.

1.159.1^a (Dirghatamas Āucathya; to Dyāvāprthivyaū)
prā dyāvā yajñāḥ prthivī rtāvṛdhā mahī stuṣe vidātheṣu prācetasā,
devēbhir yé devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvāprthivyaū)
prā dyāvā yajñāḥ prthivī nāmobbhiḥ sabādha īle bṛhatī yājatṛe,
té cid dhī pūrve kavāyo gṛnāntaḥ puró mahī dadhiré devāputre.

[1.159.4^b, jāmi sāyonī mithunā sāmokasā: 1.144.4^b, samāné yonā mithunā
sāmokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo
vī cakṣate.]

1.159.5^d (Dirghatamas Āucathya; to Dyāvāprthivyaū)
tād rādho adyā savitūr vāreṇyaṁ vayām devāsya prasavé manāmahe,
asmābhyam dyāvāprthivī sucetūnā rayīm dhataṁ vāsumantaṁ ṣatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)
yé gómantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsumantaṁ puru-
kṣúm,

té agreṇā ṛbhavo mandasānā asmé dhata yé ca rātīm gṛnānti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspati)
asmé indrābṛhaspati rayīm dhataṁ ṣatagvīnam,
āṇvāntaṁ sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yām yuvām dāṇvādhvarāya devā rayīm dhatthó vāsumantaṁ purukṣúm,
asmé sá indrāvaruṇāv āpi syāt prā yó bhanākti vanúṣām āṇastī.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmé indrāvaruṇē viṣvāvāraṁ rayīm dhataṁ vāsumantaṁ purukṣúm,
prā yā ādityó ānṛtā mināty āmitā ṣūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣúm, 'containing much cattle',
Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmani dhiṣāṇe antār īyate: 1.35.9^b, ubhé dyāvāprthivī antār īyate.]

See the context of each stanza.

1.160.4^c (Dirghatamas Āucathya; to Dyāvāprthivyaū, here Sūrya)
ayām devānām apāsām apāstamo yó jajāna ródasi viṣvācambhuvā,
vī yó mamé rájasī sukratūyāyājārebhi skāmbhanebhiḥ sám ānṛce.

6.7.7^a (Bharadvāja Bārhaspatya; to Vaiçvānara)

vī yó rájáñsy ámimīta sukrátur ₁ vaiçvānaró vī divó rocaná kavīh, ₂
~~cf.~~ cf. 6.6.7^b
 pári yó viçvā bhúvanāni paprathé 'dabdhó gopá amṛtasya rakṣitá.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu; and 6.8.2^c, vy antárikṣam amimīta sukrátuh, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám ānṛce in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakrīvānsa (13^a, susuprīvānsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya; to Ṛbhus)

níc cārmaṇo gām ariṇīta dhītībhīr yá járantā yuvaçá tákrṇotana,
 sáudhanvanā áçvād áçvam atakṣata yuktivá rátham úpa devān ayātana.

4.36.4^b (Vāmadeva; to Ṛbhus)

lékam vī cakra camasām caturvayam, níç cārmaṇo gām ariṇīta dhītī-
 bhīh, ₂
 áthā devésv amṛtatvām ānaça çruṣṭí vājā ṛbhavas tát va ukthyam. _{cf.} 4.35.2^d

1.162.1^{ab} (Dirghatamas Āucathya; Açvastutiḥ)

má no mitró váruṇo aryamáyūr indra ṛbhukṣá marútaḥ pári khyan,
 yád vājino devājātasya sápteh pravakṣyāmo vidáthe vīryāni.

5.41.2^{ab} (Atri Bhāuma; to Viçve Devāḥ)

té no mitró váruṇo aryamáyūr indra ṛbhukṣá marúto juṣanta,
 námobhir vā yé dádhate suvrīktīm stóman rudráya mīlhūse sajósāh.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devésv asti.

[1.162.22^c, anāgastvām no áditih kṛnotu: 4.39.3^c, ánāgasam tám áditih kṛnotu.]

1.163.7^c (Dirghatamas Āucathya; Açvastutiḥ)

átrā te rūpām uttamām apaçyam jīgīsamānam iṣá á padé góh,
 yadā te máрто ánu bhógam ānaḥ ád id grásistha ósadhīr ajigāh.

10.7.2^c (Trita Āptya; to Agni)

imā agne matáyas túbhyaḥ jātá góbbhir áçvāir abhī grṇanti rádhaḥ,
 yadā te máрто ánu bhógam ānaḥ vāso dádhāno matībhīh sujāta.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya; Açvastutiḥ)

irmāntāsah sīlikamadhyamāsah sám çūraṇaso divyāso átyah,
 hañsá iva çreṇiçó yatante yád ákṣiṣur divyām ájmam áçvāh.

3.8.9^a (Viṣvāmitra Gāthina; to the Yupa)

haṅsā iva ṣreṇiṣó yātānāḥ ṣukrá vāsānāḥ sváravo na āguḥ,
unniyāmānāḥ kavībhiḥ purāstad 1 devā devānām āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, ṣūranāso, in 1.163 10, may perhaps harbour a compound ṣūra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4 13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: 1rmāntāsah, 'broad-haunched'; ślikamadhyamāsah, 'having the flanks of a ślika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhi sām navante: 10.71.3^d, tām saptā rebhā abhi sām navante.]

[1.164.21^c, inó viṣvasya bhūvanasya gopāḥ: 2.27.4^b, devā viṣvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyenā sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viṣve Devāḥ) =

10.177.3 (Pataṅga Prājāpatya; Māyābhedaḥ)

āpaḡyam gopām ānipadyamānam ā ca pārā ca pathībhiḥ cārantam,
sā sadhrīciḥ sā viṣūcīr vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Ātharva-Veda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p 115.

[1.164.40^b, ātho vayām bhāgavantāḥ syāma: 7.41.5^b, téna vayām, &c.]

1.164.43^d, 50^b, tāni dhārmanī prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñēna yajñām ayajanta devās tāni dhārmāni prathamāny āsan,
té ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Śūrya)

divyām suparnām vāyasām brhāntam apām gārbham darṣatām oṣadhīnām,
abhipatō vṛṣṭībhis tarpāyantam sārasyantam āvase johavimī.

3.1.13^a (Viṣvāmitra Gāthina; to Agni)

apām gārbham darṣatām oṣadhīnām vānā jajāna subhāgā vīrūpam,
devāsaḥ cin mānasā sām hī jagmūḥ pāniṣṭham jātām tavāsām duvasyan.

Bergaigne, 1. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair' Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyaḥ suparṇah) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13* shows that the words apām gārbham darṣatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparṇām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165–191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi;
to Maruts)

eṣā va stōmo maruta iyām gir mādāryāsyā mānyāsyā kārōḥ,
eṣā yāsīṣṭa tanvé vayām vidyāmeṣām vṛjānam jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānam
jirādānum.

1.166.4^a, bhāyante viṣvā bhūvanāni harmyā: 1.85.8^c, bhāyante viṣvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrṇhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa ūpa no māhi vājān.]

[1.167.9^b, arāttāc cic chāvaso āntam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām āvase suvṛktībhiḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsūta pṛçṇir mahatē rānāya tveṣām ayāsām marūtām ānikam,
tē sapsarāso 'janayantābhvam ād it svadhām iṣirām páry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana ; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té śú no marúto mṛṇayantu : 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya ; to Indra)

tvām içiṣe vasupate vāsūnām tvām mitráṇām mitrapate dhēṣṭhaḥ,
 indra tvām marúdbhiḥ sām vadasvādha prāçana ṛtuthā havīṣi.

8.71.8^c (Sudṛiti Āṅgīrasa, and Purumīḷha Āṅgīrasa ; to Agni)
 āgne mákiṣ ṭe devāsya rātīm ádevo yuyota,
 tvām içiṣe vāsūnām.

[1.171.3^a, stutáso no marúto mṛṇayantu : 1.169.5^c, té śú no marúto, &c.]

1.174.2^b (Agastya ; to Indra)

dāno víça indra mṛdhrāvācaḥ saptá yāt púraḥ çárma çāradir dārt,
 ṛṇór apó anavadyāṇā yūne vṛtrām purukutsāya randhriḥ.

6.20.10^c (Bharadvāja ; to Indra)
 sanéma té 'vasā návyā indra prá pūráva stavanta enā yajñāñiḥ,
 saptá yāt púraḥ çárma çāradir dārd dhán dāsīḥ purukutsāya çikṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by víçaḥ in 1.174.2^a. 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^a, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, *RV. Noten*, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, pūro yād indra çāradir avātiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsýūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff., Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán : 1.33.14^b, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya ; to Indra)

ṽáva kútsam indra yásmiñ cākán, syūmanyū ṛjrá vātasyáçvā, 1.33.14^a
 prá sūraç cakráṁ vṛhatād abhíke 'bhí spṛdho yāsisaḍ vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama ; to Indra)
 kútsāya çūṣṇam açuṣam ní barhiḥ prapitvė áhnaḥ kúyavam sahásrā,
 sadyó dāsýūn prá mṛṇa kutsyēna prá sūraç cakráṁ vṛhatād abhíke.

Stanza 1.174.5 shares its first pāda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24, Geldner, *ibid.* ii. 171; Oldenberg, *RV. Noten*, p. 278.

1.174.8^d (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhó 'viraṇāya pūrvīḥ,
bhinat pūro ná bhīdo ádevīr nanámo vādhar ádevasya piyóḥ.

2.19.7^d (Grtsamada ; to Indra)

evā ta indrocátham ahema çravyā ná tmānā vājáyantaḥ,
açyāma tát sáptam açuṣāṇā nanámo vādhar ádevasya piyóḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhīdo to anabhīdo, which aims to make away with the at least clumsy expression ná bhīdo, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrehungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhúnir indra dhúnimatīr ṛṇór apáh sīrá ná srávantiḥ,
prá yát samudráṁ áti çūra pársi páráyā turváçam yádum svastí.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mádo váreṇyaḥ : 8.46.8^a, yás te mádo váreṇyaḥ.]

[1.175.3^c, sahāvan dásyum avratám : 9.41.2^c, sāvāṇso dásyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvabhya jaritṛbhya indra máya ivápo ná tṛṣyate babhūtha,
tām ánu tvā nivídam johavími [vidyámeṣám vṛjánāṁ jirádānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mátsi no vásyaiṣṭaya índram indo vṛṣá viça,
[ṛghāyámāṇa invasi] cátrum ánti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhatithi Kāṇva ; to Soma Pavamāna)

pávasva devavír áti, pavítram soma ráñhya,
índram indo vṛṣá viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag'] Indu als stier fliess ein, tobend sturzest du, findest in der Nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mátsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held' But the pāda índram indo vṛṣá viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing. 'Intoxicate thyself (O Indra) in order to get us greater riches—O bull Indu (Soma), enter Indra!—Impetuously thou (Indra) dost rush, findest no enemy near (i. e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q. v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jāgrviḥ pávasva devavír āti, abhí kócaṁ madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793 : 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2 : 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den gottern komst [der du die götter geniessest], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti ; in his note (cf. also Der Rig-Veda, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, ṛghāyāmāṇa invasi : 1.10.8^b, ṛghāyāmāṇam invataḥ.

1.176.2^b : 1.7.9^a, yá ékaç carṣaṇInām.

[1.176.2^d, yávaṁ ná carkṛṣad vṛṣā : 1.23.15^c, góbhīr yávaṁ ná carkṛṣat.]

1.176.3^a (Agastya ; to Indra)

yásya víçvāni hástayoḥ páñca kṣitínām vásu,
spāçáyasva yó asmadrúg divyévāçánir jahi.

6.45.8^a (Çamyu Bārhaspatya ; to Indra)

yásya víçvāni hástayor ūcúr vásūni ní dvitá,
vīrāsya pṛtanāśāhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d : 1.4.8^c, právo vájeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya ; to Indra)

á carṣaniprá vṛṣabhó jánānām rájá kṛṣṭínām puruhūtá indraḥ,
stutáḥ çravasyānn ávasópa madríg yuktvá hári vṛṣanā yāhy arvān.] cf. 1.177.1^d

4.17.5^b (Vāmadeva Gāutama ; to Indra)

yá éka íc cyāváyati prá bhúmā rájá kṛṣṭínām puruhūtá indraḥ,
satyām enam ānu víçve madanti rátīm devásya grṇató maghónaḥ.

The hymn 1.177 is certainly late clap-trap ; the jingly use of stems vṛṣan and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣanā yāhy arvān : 5.40.4^c, yuktvá háribhyām úpa yásad arvān.]

1.177.3^b (Agastya ; to Indra)

á tiṣṭha rátham vṛṣanam vṛṣā te sutáḥ sómaḥ páriṣiktā mádhūni,
yuktvá vṛṣabhyām vṛṣabha kṣitínām háribhyām yāhi pravátópa madrík.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi ; to Indra)

gr̥bhítām te mána indra dvibārhaḥ sutáḥ sómaḥ páriṣiktā mádhūni,
vīrṣṭadhenā bharate suvṛktír iyám indram jóhuvati manīṣá.

See the preceding item. For vīrṣṭadhenā see Geldner, Ved. Stud. iii. 39 ; Oldenberg, Vedaforschung, p. 98 ; Olphand, JAOS. xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó súṣṭuta indra yāhy arvān ūpa brāhmāṇi mānyāsyā kārōḥ,

vidyāma vāstor ávasā grṇānto ṽvidyāmeṣām vṛjānaṁ jīrādānum.]

☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā na spṛdhaḥ sām ajā samātsv indra rārandhī mithatīr ádevih,

vidyāma vāstor ávasā grṇānto ṽbharadvāja utā ta indra nūnām.]

☞ 6.25.9^d

10.89.17^c (Reṇu Vaiṣvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām ṽvidyāma sumatinām nāvānām,]

☞ 1.4.3^b

vidyāma vāstor ávasā grṇānto ṽviṣvāmītrā utā ta indra nūnām.]

☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf under 1.177.1^b. For the construction of ávasā grṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, *ibid.* p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa ásan sākām devébhir ávadann ṛtāni,

té cid ávāsuraḥ nahy ántam āpūḥ sām ū nū pātnīr vīṣabhir jagamyuh.

10.154.4^a (Yami ; Bhāvaṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvīdhaḥ,

pitṛn tāpasvato yama tāṇṇ cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imām nū sōmam ántito hr̥tsú pitām ūpa bruvē,

yāt sīm āgaḥ cakṛmā tát sú mṛīatu pulukāmo hí mārtyah.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā ṽsākhāyām vā sādām id bhrātaraṁ vā,]

☞ 1.185.5^b

veṇām vā nītyām varuṇāraṇām vā yāt sīm āgaḥ cakṛmā ṇiṣṛāthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā námasā samiddhó 'chā mitrām vāruṇam indraṁ voceḥ,

yāt sīm āgaḥ cakṛmā tát sú mṛīa tát aryamāditih ṇiṣṛathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Aṇvins)

tām vām rátham vayām adyā huvema stómāir aṇvinā suvitāya nāvyaṁ,

āṛiṣṭanemim pāri dyām iyānām ṽvidyāmeṣām vṛjānaṁ jīrādānum.]

☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra ; to Aṇvins)

tām vām rátham vayám adyá huvema prthujráyam aṇvinā sámgatim
góḥ,

yáḥ sūryám váhati vandhurāyúr gírvāhasam purutáman vasūyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's Lex., s. v. náva.

1.182.6^b (Agastya ; to Aṇvins)

ávavidham táugryám apsv antár anārambhané tāmasi práviddham,
cátasro návo játhalasya jústā úd aṇvibhyám ísitāḥ párayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)

indrāsomā duṣkṛto vavré antár anārambhané tāmasi prá vidhyatam,
yáthā nátaḥ púnar ékaḥ canódāyat tād vām astu sáhase manyumác chávaḥ.

7.104.3 does not exactly impress one as of especial dignity or antiquity —For játhalasya in 1.182.6^c see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā váta-
rañhāḥ.

1.183.3^{cd} (Agastya ; to Aṇvins)

á tiṣṭhatam suvṛtam yó rátho vām ánu vratāni vartate haviṣmān,
yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

1.184.5^c (The same)

ēṣā vām stómo aṇvināv akāri mánēbhir maghavānā suvrktí,
yātām vartís tánayāya tmāne cāgástye nāsatyā mādantā.

6.49.5^{cd} (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)

sá me vápuḥ chādayad aṇvínor yó rátho virúkmān mánasā yujānāḥ,
yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmāne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya ; to Aṇvins)

má vām vṛko má vṛkír á dadharshūn má pári varktam utá máti dhaktam,
ayám vām bhāgó níhita iyám gír dásrāv imé vām nidhāyo mádhūnām.

8.57(Vāl. 9).4^a (Medhya Kāṇva ; to Aṇvins)

ayám vām bhāgó níhito yajatremá gíro nāsatyópa yātam,
pibatam sómam mádhūmantam asmé prá dāṇvānsam avatām cācibhiḥ.

3.58.5^d (Viṣvāmitra; to Aṣvins)
tirāḥ purū cid aṣvinā rājānsy āṅgūśo vām maghavānā jāneṣu,
ēhā yātaṁ pathibhir devayānāir, dāsrāv imé vām nidhāyo mādhnām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)
yuvām gótamaḥ purumīlho ātrir dāsrā hāvaté 'vase havīṣmān,
dīḡam na diṣṭām rjūyēva yāntā me hāvaṁ nāsatyōpa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Aṣvins)

ā me hāvaṁ nāsatyā, aṣvinā gāchataṁ yuvām,
mādhvaḥ sōmasya pītāye.

☞ 5.75.3^b

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyā sōmasya pītāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, ātāriṣma tāmasas pārām asyā.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)

ātāriṣma tāmasas pārām asyā, prāti vām stōmo aṣvināv adhāyi,
ēhā yātaṁ pathibhir devayānāir, vidyāmeṣām vrjānaṁ jirādānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viṣvāmitra; to Aṣvins)

tirāḥ purū cid aṣvinā rājānsy āṅgūśo vām maghavānā jāneṣu,
ēhā yātaṁ pathibhir devayānāir, dāsrāv imé vām nidhāyo mādhnām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence pathibhir devayānāih, 5.43.6^d.

[1.184.2^a, asmé ū śu vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartīs tānayāya tmāne ca: 1.183.3^{od}; 6.49.5^{od}, yēna narā nāsa-
tyeṣayādhyāi vartīr yāthās tānayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rākṣataṁ pṛthivi no ābhvāt.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)

devān vā yāc cakṛmā kác cid āgaḥ sākḥāyaṁ vā sádām ij jāspatiṁ vā,
iyām dhīr bhūyā avayānam eṣām, dyāvā rākṣataṁ pṛthivi no ābhvāt.

☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sākḥāyam vā sādā id bhrātaraṁ vā,
veçām vā nityam varunāraṇaṁ vā yāt sim āgaç cakrmā çirāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Of. 2 27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōsāḥ,
bhūvan yāthā no viçve vṛdhāsaḥ karan suśāḥ vithurāṁ nā çāvāḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ud vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukram āraṇaḥ,

☞ a : 4.45.2^a ; b : 5.45.10^a

yāsmā ādityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōsāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭham vo ātithim grṇiṣe 'gnīm çastibhir turvāṇiḥ sajōsāḥ,
āsād yāthā no vāruṇaḥ sukṛtīr iṣaç ca paṛsād arigurtāḥ sūriḥ.

8.84.1^a (Uçanas Kāvya ; to Agni)

prēṣṭham vo ātithim stuṣe mītrām iva priyām,

agnīm rātham nā vēdyam.

☞ 8.19.8^b

Pāda 8.84.1^a, prēṣṭham vo ātithim, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79 —A similar sequence of words in 8.103.10, prēṣṭham u priyānām stuyḥ . . . agnīm . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va ēṣe nāmasā jigīṣosāsānaktā sudūgheva dhenūḥ,
samāné āhan vimīmāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānaktā sudūgheva dhenūḥ,

barhiśādā puruhūtē maghōni ā yajñiye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va ēṣe vāndyebhiḥ çūṣāḥ . . . arkāḥ, uṣāsānaktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to *uśāsānāktā sudūghām iva dhenūm* is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183 : 'Bewegte sich der R̥ṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass *uśāsānāktā* hier akkusative sind?'

1.188.4^a (Agastya ; Āpra, to Barhis)
prācīnam barhīr ōjasā sahasravīram astraṇan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Barhis)
barhīḥ prācīnam ōjasā pāvamāna str̥ṇān hāriḥ,
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194 ; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc} : 1.13.8^{bc} ; 1.142.8^{bc}, hōtārā dāivyā kavī, yajñām no yakṣatām imām.

1.188.10^c, agnīr havyāni siṣvadat : 1.105.14^c ; 142.11^c, agnīr havyā suṣūdati.

1.189.1^b (Agastya ; to Agni)
agne nāya supāthā rāyē asmān viçvāni deva vayūnāni vidvān,
yuyodhy asmāj juhuraṇām éno bhūyīṣṭhaṁ te nāmauktiṁ vidhema.

3.5.6^b (Viçvāmitra Gāthina ; to Agni)
ṛbhūç cakra īdyam cāru nāma viçvāni devō vayūnāni vidvān,
sasāsya cārma ghṛtāvat padām vés tād id agnī rakṣaty āprayuchan.

For 3.5 6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya ; to Agni)
agne tvām pārayā nāvyo asmān svastībhir āti durgāni viçvā,
pūç ca pṛthivī bahulā na urvī bhāvā tokāya tanaṇāya çām yōḥ.
10.56.7^b (Bṛhaduktha Vāmadevya ; to Viçve Devāḥ)
nāvā ná kṣódaḥ pradīçaḥ pṛthivyāḥ svastībhir āti durgāni viçvā,
svām prajāṁ bṛhaduktho mahitvāvareshv adadhād ā parēṣu.

Cf. 1.99.1^c, sá naḥ pasad āti durgāni viçvā.

[1.190.2^b, sárgo ná yó devayatām ásarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)
evā mahás tuvijátás túviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó vīrávad dhātu gómad [vidyāmeṣām vṛjānam jirādānum.]

☞ refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Maitravaruni ; to Indra)
[evéd indram vṛṣaṇam vājrabāhum] vāsisthāso abhy ārcanty arkāiḥ,
☞ cf. 7.23.6^a

sá na stutó vīrávad dhātu gómad [yūyām pāta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhíndram vṛṣaṇam vājrabāhum.

1.191.1^d, 4^d, ny ādṛṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

ni gāvo goṣṭhē asadan nī mrgāso avikṣata,

nī ketāvo jānānām [ny ādṛṣṭā alipsata.]

1.191.1^d

5.66.4^c (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

ādḥā hī kāvyā yuvām dākṣasya pūrbhir adbhuṭā,

nī ketúnā jānānām cikēthe pūṭadakṣasā

1.191.5^a (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

etā u tyé prāty adṛṇan pradoṣām tāskarā iva,

[ādrṣṭā viṇvadrṣṭāḥ] prātibuddhā abhūṭana.

1.191.5^c

7.78.3^a (Vasistha ; to Usas)

etā u tyāḥ prāty adṛṇan purāstāḥ jyōtir yāchantīr uśāso vibhātīḥ,

[ājṛjanan sūryam yajñām agnim] apācīnam tāmo agād ājuṣṭam. 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921; Grassmann, 11 462; Henry, Mémoires de la Société de Linguistique, 1x 239 The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda 2, would read prāti dr̥ṇan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādrṣṭā viṇvadrṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāre asya yójanam hariṣṭhā

mādhu tvā madhulā cakāra ; 1.191.12^{c-f}, tāc cin nú ná maranti nó

vayām, &c. ; 1.191.13^{de}, āré asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions); Bloomfield, Concordance, Oldenberg, RV. Noten, p 187. For pāda f see Concordance under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)

tāvāgne hotrām tāva potrām ṛtvīyaṁ tāva neṣṭrām tvām agnīd
ṛtāyatāḥ,
tāva praçāstrām tvām adhvariṇyasi brahmā cāsi gṛhāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devā havir adanty āhutam.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbh̥yo góagrām áçvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prā hí néṣi vāsya ā br̥hád vadema vidáthe suvīrāḥ.

The fourth pāda is refrain: see the next item — Cf. Oldenberg, *Fiol.* p 431; *RV Noten*, p. 189; Pischel, *Ved. Stud.* ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, br̥hád vadema vidáthe suvīrāḥ.

2.2.2^b (Gr̥tsamada, &c., as above ; to Agni)

abhí tvā náktir usáso vavāçire 'gne vatsām na svásareṣu dhenávaḥ,
divá ivéd aratír mánuṣā yugá kṣāpo bhāsi puruvāra samyátāḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtiśāhaṁ vásor mandānām ándhasaḥ,
abhí vatsām ná svásareṣu dhenáva ṽindram girbhír navāmahe.

8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktir usáso in 2.2 2 by 'nachts und morgens'. The two words are the subject of abhí vavāçire; cf. 9.94.2.

[2.2.4^d, pāthó ná pāyúm jánasi ubhé ánu: 9.70.3^b, ádābhyāso janūṣi ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)

sá idhánā uśáso rámyā ánu svār ná dīded aruśéna bhānúnā,
hótrābhīr agnīr mānuṣaḥ svadhvaró rája viçám átithiç cārur āyāve.

10.11.5^b (Havirdhāna Āngi; to Agni)

sādāsi raṇvó yāvaseva pūsyate hótrābhīr agne mānuṣaḥ svadhvarāḥ,
vīprasya vā yāc chaçamānā ukthyam vājam sasavān upayāsi bhūribhiḥ.

Cf 1.36.7^c, hótrābhīr agnīm mānuṣaḥ sám indhate.

2.2.18 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)

sámiddho agnīr níhitāḥ pṛthivyām pratyān viçvāni bhūvanāny asthāt,
hóta pāvakaḥ pradīvaḥ sumedhā devó devān yajatv agnīr árhan.

10.2.2^d (Trita Āptya; to Agni)

ṽeṣi hotrām utá potrām jānanām, mandhatāsi draviṇodā ṛtāvā,

§ 1.76.4^c

svāhā vayām kṛṇāvāmā havīṁsi devó devān yajatv agnīr árhan.

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)

dāivya hotārā prathamā vidūṣṭara ṛjū yakṣataḥ sám reā vapuṣṭarā,
devān yajantāv ṛtuthā sám añjato nābhā pṛthivyā ádhi sánuṣu triṣú.

3.4.7^a (Viçvāmitra Gathina; Āpra, to Dāivya Hotārā) =

3.7.8^a (Viçvāmitra Gathina; to Agni)

dāivya hotārā prathamā ny ṛñje sapta prkṣāsaḥ svadhāyā madanti,
ṛtām çānsanta ṛtām ít tá áhur ánu vratām vratapá dīdhyānāḥ.

10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)

dāivya hotārā prathamā puróhita ṛtāsyā pántham ánv emi sādhyā,

§ 1.124.3^c

kṣétrasya pátim prátiveçam imahe viçvān devān amṛtān áprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpra, to Dāivya Hotārā)

dāivya hotārā prathamā suvácā mimānā yajūām mānuṣo yajadhyāi,
pracodāyanta vidātheṣu kārú pracīnam jyótiḥ pradīçā diçāntā.

3.29.4^b (Viçvāmitra; to Agni)

ilāyās tvā padé vayām nābhā pṛthivyā ádhi,

jātavedo ní dhīmahy ṽagne havyāyā vólhave,

§ 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vāpuṣṭarā) is made to rhyme more perfectly with vidūṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened pāda 3.29.4^b cf. 3.8.3^b, vārsman pṛthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devānām āpy etu páthah: 3.8.9^d; 7.47.3^b, devā (7.47.3^b, devīr) devānām āpi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté çritó ghṛtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

āibhir agne sarāthañ yāhy arvāñ nānārathām vā vibhāvo hy āçvāñ,
pātnivatas triñçātām triñç ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3 6 9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2 3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyóh,
eśā viçvāny abhy āstu bhūmā devānām agnir aratir jirāçvāñ.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçum ná naṣtām padāir ānu gman,
gūhā cātantam uçiḥ nāmobbhir ichānto dhīra bhṛgavo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^c; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sākām hí çucinā çucih praçastā kratunājani,
vidvāñ asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāva; to Indra)

stotā yāt te vicarṣañir atipraçardhāyad girah,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wunschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Muller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayā is nom. sg. of a stem vayā 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point; see Muller's and Oldenberg's discussions.—The word vicarṣani in 8.13.6^c is generally misunderstood. The Pet Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛṣṭinām vicarṣañih by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛṣṭi and carṣani shows that the vicarṣani means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava ; to Agni)
 yāthā vidvān āram kárad vícvebhya yajatébhyaḥ,
 ayám agne tvé ápi yám yaññám cakrmá vayám.

8.44.28^a (Virūpa Āngirasa ; to Agni)
 ayám agne tvé ápi jaritá bhūtu santya,
 [tásmāi pāvaka mṛṣaya.]

cf. 1.10.9^c

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissanger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch fur dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, 1, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8. 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacoluthic: we should expect kárah for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier'

2.6.1^c: 1.26.5^c; 1.45.5^b, imá u śu ṣrudhī girah.

2.6.5^a (Somāhuti Bhārgava ; to Agni)
 sá no vṛṣṭīm divás pári sá no vājam anarvāṇam,
 sá naḥ sahasrīṇr īṣaḥ.

9.65.24^a (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)
 té no vṛṣṭīm divás pári pāvantām á suvīryam,
 suvāná devāsa índavaḥ.

Ellipsis of some such verb as á vah in 2.6.5

[2.7.3^c: áti gāhemahi dvīṣaḥ: 3.27.3^c, áti dvēṣāṇsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)
 gūciḥ pāvaka vándyó 'gne brhád ví rocase,
 tvám ghrtébhīr áhutaḥ.

7.15.10^c (Vasiṣṭha Maitravaruṇi ; to Agni)
 [agní rákṣāṇsi sedhati] ṣukráṇocīr ámartyaḥ,
 gūciḥ pāvaká íḍyaḥ.

cf. 1.79.12^b

Cf agnīḥ pāvaká íḍyaḥ, 3.27.4^b.

[2.8.5^b, agnīm ukthāni vāvṛdhuḥ: 8.6.35^a; 95.6^b, índram ukthāni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)
 átrim ánu svarājyam [agnīm ukthāni vāvṛdhuḥ],
 vícivā śdhi ṣriyo dadhe.

cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāny ārjunā vi vo māde viçvā ādhi çriyo dhiṣe vívaksase.
 10.127.1^c (Kuçika Saubhara, or Rātri Bhāradvājī ; Rātristavaḥ)
 rātri vy ākhyad āyatī purutrā devy ākṣābhiḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^a, saptó ādhi çriyo dhure

2.8.6^{c+d} (Gr̥tsamada ; to Agni)
 agnér indrasya sómasya devānām utībhir vayām,
 āriṣyantaḥ sacemahy abhi ṣyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vāyaçva ; to Viçve Devāḥ)
 té no nāvām uruṣyata dívā náktan sudānavaḥ,
 āriṣyanto ní pāyūbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 tvāyā virēṇa viravo 'bhī ṣyāma pṛtanyatāḥ,
 kṣārā ṇo abhī vāryam.

Cf. sāsaḥyāma pṛtanyatāḥ, under 1.8.4

2.11.2^b (Gr̥tsamada ; to Indra)
 srjó mahīr indra yā āpinvaḥ páriṣṭhitā áhinā çūra pūrviḥ,
 ámartyaṁ cid dāsām mānyamānam āvābhinaḍ ukthāir vāvṛdhānāḥ.

7.21.3^b (Vasistha Maitrāvaruṇi ; to Indra)
 tvām indra srāvitavā apās kaḥ páriṣṭhitā áhinā çūra pūrviḥ,
 tvád vāvakre rathyò na dhénā réjante viçvā kṛtrimāṇi bhiṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125, Oldenberg, Vedaforſchung, p. 97.

2.11.4^d, 5^a (Gr̥tsamada ; to Indra)
 çubhrām nú te çuṣmaṁ vardhāyantaḥ çubhrām vājraṁ bahvór dādhanāḥ,
 çubhrás tvām indra vāvṛdhānó asmé dāsīr víçaḥ sūryeṇa sahyāḥ.
 gūhā hitām gūhyaṁ gūḷhām apsv āpīṛtaṁ māyīnam kṣiyāntam,
 utó apó dyām tastabhvānsam áhann áhim çūra vīryeṇa.

3.39.6^c (Viçvāmītra ; to Indra)
 índro mādhu sām̐bhṛtam usriyāyām padvād viveda çaphāvan náme góh,
 gūhā hitām gūhyaṁ gūḷhām apsú háste dadhe dákṣiṇe dákṣiṇāvān.
 10.148.2^{b+c} (Pṛthu Vāinya ; to Indra)
 ṛṣvās tvām indra çūra jātó dāsīr víçaḥ sūryeṇa sahyāḥ,
 gūhā hitām gūhyaṁ gūḷhām apsú bibhṛmāsi prasrávane ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyaṇa. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim nidergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . der geheim versteckt lag in den Wassern'. So also Bergaigne, II 36, 75 'le Soma caché dans les eaux (dans la nuée)'. Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.148 2^{cd} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasrāvaṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pībéd indra çūra sómañ māndantu tvā mandīnah sutāsah, 1.134.2^a
prñantas te kuṣṣī vardhayantv itthā sutāh paurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pībéd indra çūra sómañ mā riṣaṇyo vasavāna vāsuḥ sán,
utā trāyasva grñatō maghōno mahāç ca rāyo revātas krdhī nah.

10.22.15^c

2.11.11^b, māndantu tvā mandīnah sutāsah: 1.134.2^a, māndantu tvā mandīno
vāyav indavah.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti várañ jaritré duhīyéd indra dākṣiṇā maghōnī,
çíkṣā stotṛbhyo mātī dhag bhāgo no br̥hád vadema vidāthe suvīrah.

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. II. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatvāhim āriṇāt saptá síndhūn: 4.28.1^c; 10.67.12^c; āhann āhim, &c.]

[2.12.12^a, yāh saptáraçmir vṛṣabhás túviṣmān: 4.5.3^b, sahasraretā vṛṣabhás, &c.]

2.12.12^b, avāsṛjat sártave saptá síndhūn: 1.32.12^d, avāsṛjah sártave saptá síndhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāh sunvántam ávati yāh pácantam yāh çánsantam yāh çaçamānám ūtī,
yasya brāhma vārdhanam yasya sómo yasyedām rádhah sá janāsa indrah.

2.20.3^c (The same)

sá no yúvëndro johútrah sákha çivó narām astu pātá,

yāh çánsantam yāh çaçamānám ūtī pácantam ca stuvántam ca prapésat.

2.12.15^c (Gṛtsamada; to Indra)

yāh sunvaté pácate dudhrá á cid vájaṁ dārdarṣi sá kilāsi satyāḥ,
vayám ta indra viçvāha priyāsaḥ ṽsuvírāso vidátham á vadema. § 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trátāro devā ádhi vocatā no mǎ no nidrá ṛcata mótá jálpiḥ,
vayám sómasya viçvāha priyāsaḥ ṽsuvírāso vidátham á vadema. § 1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, *suvírāso vidátham á vadema.*

2.13.2^d–4^d, yás tákrnoḥ prathamám sásy ukthyāḥ.

2.13.9^b (Gṛtsamada; to Indra)

çatám vā yásya dáça sákám ádya ékasya çruṣṭáu yád dha codám ávitha,
arajjáu dásyūn sám unab dabhítaye suprávyò abhavaḥ sásy ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhiya indra síçāsataḥ,
çagdhí yáthā rúçamaṁ çyúvakaṁ kṛpam indra právaḥ svārṇaram.

The reason for confronting the two faintly similar pādas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyana, *stotṛnām prerakām yajamānam*¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhīti thou didst bind the enemies without using rope Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, II. 209, 350; III. 115, note, Oldenberg, RV Noten, p. 199

2.13.13 = 2.14.12 (Gṛtsamada; to Indra)

asmábhyam tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yác citráṁ çravasyá ánu dyūn ṽbṛhád vadema vidáthe *suvírāḥ.* § refrain, 2.1.16^d ff.

2.14.1^a (Gṛtsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ síncatā mádyam ándhaḥ,
kāmí hí vīrāḥ sadám asya pítīm juhóta vṛṣṇe tád íd eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptṛ)

ágmann āpa uçatír barhír édám ny ádhvaré asadan devayántih,
ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçákā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Sāyana has in mind expressions such as yajamānasya codáu in 2.30.6, or yajamānasya coditá in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', purukṛt, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada ; to Indra)

ádhvaryavo yó apó vavrivánsam vṛtrám jaghánācānyeva vr̥ksám,
tásmā etám bharata tadvaçāyañ eṣá índro arhati pītīm asya.

2.37.1^c (Gr̥tsamada ; to R̥tus)

māndasva hotrād ānu jósam āndhasó ṛ'dhvaryavaḥ sá pūrṇám vaṣṭy
ásicam,¹ cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotrād sómam draviṇodaḥ píba
rtúbhiḥ.

2.14.10^b (Gr̥tsamada ; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir ím pr̥ṇatā bhojám índram,
védāhām asya nibhrtam ma etád dītsantam bhūyo yajataç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vah sakhāyah sám yáthā sutésu sómebhir ím pr̥ṇatā bhojám índram,
kuvít tásmā ásatī no bhārāya ná súṣvim índró 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrúkeṣv apibat sutásya.

2.15.2^c : 1.103.2^a, sá dhārayat pr̥thivím paprāthac ca.

2.15.2^d—9^d, sómasya tá máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gr̥tsamada ; to Indra)

ádha yó víçvā bhúvanābhi majmāneçānakṛt prāvayā abhy ávardhata,
ád ródasī jyotíṣā váhnir átanot sívyan támāñsi dúdhitā sám avyayat.

9.110.9^b (Tryaruna and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imā ca víçvā bhúvanābhi majmānā,
yúthé ná niṣṭhā vṛṣabhó ví tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er uber alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . uber alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Gṛtsamada ; to Indra)

hārī nū kaṁ rátha índrasya yojám āyāi súktena vácasā návena,
mó śu tvám átra bahávo hí víprā ní rīraman yájamānāso anyé.

3.35.5^b (Viçvāmitra ; to Indra)

mā te harī víṣaṇā vitáprṣṭhā ní rīraman yájamānāso anyé,
atyāyāhi çáçvato vayám té 'raṁ sutébhiḥ kṛṇavāma sómāih.

Cf. 10.160 1^{cd}, indra mā tvā yájamānāso anyé ní rīraman túbhyam imé sutásah A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mogen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken', but 3.35.5 incorrectly, 'Nicht mögen andre Opfer deine Hengste die hockerlosen, goldigen ergotzen'. The close parallel, mā vām anyé ní yaman devayāntah, 4.44.5^c; 7.69 6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* 1. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202

2.18.7^d (Gṛtsamada ; to Indra)

māma brāhmendra yāhy áchā viçvā hārī dhurī dhiṣvā ráthasya,
purutrā hí vihávyo babhúthāsmiñ chūra sávane mādayasva.

7.23.5^d (Vasistha Mātrāvaruṇi ; to Indra)

té tvā mādā indra mādayantu çusmīṇāṁ tuvirádhasaṁ jaritré,
éko devatrā dāyase hí mártān asmiñ chūra sávane mādayasva.

7.29.2^c (The same)

brāhman víra brāhmakṛtiṁ juṣāṇò 'rvācinó hārībhir yahi túyam,
asmínn ū śu sávane mādayasvó pa brāhmāṇi çṛṇava imā nah.
cf. 3.43.3^b
6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. vāyo asmiñ sávane mādayasva, 7.92 5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya pryoḥ.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāḥ çānsantaṁ yāḥ çaçamānám utí.

2.20.5^d (Gṛtsamada ; to Indra)

só āṅgrasāṁ ucáthā jujuṣvān brāhmā tūtoḍ índro gātúm iṣṇán,
muṣṇān uṣásah súryeṇa stavān áçnasya cic chiṇathat pūrvyāṇi.

6.4.3^d (Bharadvāja Barhaspatya ; to Agni)

dyávo ná yásya panáyanty ábhvaṁ bhásāṁsi vaste súryo ná çukráh,
ví yá inóty ajárah pávakó 'çnasya cic chiṇathat pūrvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* 1. 162, 201 ; iii. 119, Ludwig, *Ueber Methode*, p. 29 ; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222 ; iii. 8, note 2. For the succession of words iṣṇán muṣṇán see under 1.62.2^o.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gr̥tsamada; to Indra)

abhibhúve 'bhībhaṅgāya vanvaté 'śālhāya sáhamānāya vedhāse,
tuvatgrāye váhnaye duṣṭáritave satrásāhe náma índrāya vocata.

7.46.1^c (Vasiṣṭha; to Rudra)

imā rudrāya sthirádhanvane girāḥ kṣipréṣave devāya svadhāvne,
āśālhāya sáhamānāya vedhāse tigmāyudhāya bharatā ṣṛṇótu naḥ.

TB. 2.8 6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra. there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, índrasya vocam̐ prá kṛtāni vīryā: 1.32.1^a, índrasya nú vīryāni prá vocam̐.]

2.22.1^d—3^d, sāinaṁ saçcad devó devāṁ satyām índraṁ satyá induh.

2.22.4^c, divi pravācyam̐ kṛtām: 1.105.16^b, divi pravācyam̐ kṛtāḥ.

2.23.5^a (Gr̥tsamada; to Brahmanaspati)

ná tám áňho ná duritām kútaç caná nárátayas titirur ná dvayāvīnah,
viçvā íd asmād dhvaráso ví bádhasa yām sugopá rákṣasi brahmaṇas pate.

8.19.6^c (Sobhari Kaṇva; to Agni)

tásyéd árvanto ranhayanta açávas tása dyumnítamam̐ yāçah,
ná tám áňho devákṛtam̐ kútaç caná na mártyakṛtam̐ naçat.

10.126.1^a (Kulmalabarhiṣa Çailūṣi, or Ánhomuc Vāmadevya; to Viçve Devāḥ)

ná tám áňho ná duritām dévāso aṣṭa mártyam,
sajóṣaso yām aryamā mitró náyanti várūṇo áti dvīṣaḥ.

Cf. 7.82.7, ná tám áňho ná duritām mártyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms áňhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes devákṛtam for ná duritām.

2.23.8^c (Gr̥tsamada; to Br̥haspati)

trātāram̐ tvā tanūnām̐ havāmāhé 'vaspartar adhvīvaktāram̐ asmayām,
bṛhaspate devanído ní barhaya má durévā úttarām̐ sumnām̐ ún naçan.

6.61.3^a (Bharadvāja; to Sarasvatī)

sárasvati devanído ní barhaya prajām̐ viçvasya bṛsayasya māyīnah,
utā kṣitibhyo 'vánr avindo viṣām̐ ebhyo asravo vājīnrvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate . . . ní bar-

haya marks that composition as primary; cf. 2.23.13, bṛhaspátir vi vavarhā. In 6.61 Sarasvatī is assimilated to Brhaspati in an especial degree: in st. 3, as dhinām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Brhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328, ii. 317; in. 80.

2.23.10^c, mǎ no duḥcāṁso abhidipsúr iṣata: 1.23.9^c; 7.94.7^c, mǎ no duḥcāṁsa iṣata; 10.25.7^d, mǎ no duḥcāṁsa iṣatā vívaksase.

2.23.11^c, ási satyá ṛṇayá brahmanas pate: 1.87.4^c, ási satyá ṛṇayá vānedyah.

[2.23.15^d, tát asmásu dráviṇaṁ dhehi citrām: 10.37.10^d, tát sūrya dráviṇaṁ, &c.]

2.23.19^{od} = 2.24.16^{ed} (Gṛtsamada; to Brahmanaspati)

bráhmanas pate tvám asyá yantá sūktásya bodhi tánayaṁ ca jinva,
vígvaṁ tát bhadráṁ yád ávanti devá ṽbṛhád vadema vidátthe suvírāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{ed} (Gṛtsamada; to Aponaptar)

áyānsam agne suksitím jánāyáyānsam u maghávadbhyaḥ suvrktím,
vígvaṁ tát bhadráṁ yád ávanti devá ṽbṛhád vadema vidátthe su-
vírāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^d–5^d, yám-yaṁ yújaṁ kṛṇuté bráhmanas pátih.

[2.25.4^b, sá sátvabhiḥ prathamó gósu gachati: 1.83.1^a, ácāvāti prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gṛtsamada; to Brahmanaspati)

tásmā id vícve dhunayanta síndhavó 'chidrā cārma dadhire purūṇi,
devānām sumné subhágah sá edhate ṽyám-yaṁ yújaṁ kṛṇuté bráhmanas pátih.]

☞ refrain, 2.25.1^d–5^d

3.15.5^a (Utkīla Kātya; to Agni)

áchidrā cārma jaritah purūṇi deván áchā dídyānah sumedháh,
rátho ná sásnir abhi vakṣi vājam ágne tvám ródasi nah sumeke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlv. 223.

2.26.2^b (Gṛtsamada; to Brahmanaspati)

yájasva víra prá vihi manayató bhadráṁ mánah kṛṇuṣva vṛtratúrye,
haviṣ kṛṇuṣva subhágó yáthāsasi ṽbráhmanas páter áva á vṇīmahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadráṁ mánah kṛṇuṣva vṛtratúrye yénā samátsu sāsāhah,
áva sthirá tanuhi bhūri cārdhatāṁ vānema te abhiṣtibhiḥ.

An interesting study in translations of repeated pādas:—

- { Grassmann, 1. 33, ad 2.26.2^b: 'mache tuchtig deinen Geist zur Feindesschlacht.'
- { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
- { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
- { Ludwig, 401, ad 8.19.20^a: 'betätige beglückenden sinn bei der V̥trabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthūrāṁ mānāḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmanas pāter āva ā v̥ṇīmahe: 10.35.2^a, divāspr̥thivyor āva, &c.]

2.26.3^b, sá putráir vājaṁ bharate dhānā n̄fbhih: 1.64.13^c, ārvadbhir vājaṁ, &c.;
10.147.4^d, makṣú sá vājaṁ, &c.

2.27.2^b, mitró aryamā vāruṇo juṣanta: 7.64.1^d, rájā suksātró vāruṇo juṣanta.]

[2.27.4^b, devā víḡvasya bhūvanasya gopāḥ: 1.164.21^c, inó víḡvasya, &c.]

2.27.7^c (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)
pīpartu no āditi rájaputrāti dvēsānsy aryamā sugébhih,
br̥hān mitráśya vāruṇasya çármópa syāma puruvīrā áriṣṭāḥ.

10.10.6^c (Yamī Vaivasvatī; Saṁvāda)

kó asyā veda prathamasyāhnah ká m̄n dadarça ká ihá prá vocat,
br̥hān mitráśya vāruṇasya dhāma kád u brava āhano vícyā n̄n.

For 10.10.6 cf. 3.54.5, 10.129.6, and see Geldner, Gurupūjākāumudī, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)
trī rocanā divyā dhārayanta hiranyāyāḥ çúçayo dhārapūtāḥ,
āsvapnajo animiṣā ādabdhā uruçānsā r̥jāve mārtyāya.

5.29.1^b (Gāuriviti Çaktya; to Indra)

try aryamā mānuṣo devātātā trī rocanā divyā dhārayanta,
ārcanti tvā marūtāḥ putādakṣās tvām eṣām řsir indrāsi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, RV. Noten, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6, 31.4.10; see Bergaigne, ii 391; Hillebrandt, Ved. Myth. iii 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eso 'ryamā yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (řsir dhīrah), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trī rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. ar̥ = aryó, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kūrma Gāṛtsamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyásya bhūrdāvna á vidaṁ ḡnam āpéh,
má rāyó rājan suyámād áva sthām ṽbhád vadema vidáthe suvírāḥ.]

☞ d: refrain, 2.1.16^d ff.

2.28.1^b (Kūrma Gāṛtsamada, or Gṛtsamada; to Varuṇa)

idám kavér ādityásya svarájo víçvāni sánty abhy āstu mahnā,
átí yó mandró yajáthāya deváh sukirtīm bhikṣe vārunasya bhūreḥ.

8.100.4^b (Indra; to Indra)

ayám asmi jaritaḥ páçya mehá víçvā jātāny abhy āsmi mahnā,
ṛtásya mā pradīço vardhayanty ādardiró bhúvanā dardarimi.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25 5^d, 8 88 4^b.

[**2.28.3^c**, yūyám nah putrá aditer adabdhāḥ: 7.60.5^d, çagmāsah putrá áditer
ádabdhāḥ.]

2.28.11: see 2.27.17.

[**2.29.2^b**, yūyám dvéṣānsi sanutár yuyota: 10.100.9^b, víçvā dvéṣānsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gṛtsamada; to Viṣve Devāḥ)

asmākaṁ mitrāvaruṇāvatām rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári çravyávo híçivanto vanarṣádaḥ.

8.35.1^b (Çyāvāçva Ātreya; to Açvins)

agnínéndreṇa vārunena víçpunādityái rudráir vásubhiḥ sacābhúvā,
ṽsajóçasā uṣásā sūryeṇa ca ṽsómam píbatam açvinā.]

☞ c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.1^d–3^d

2.33.2^c (Gṛtsamada; to Rudra)

tvádattebhī rudra çāntamebhīḥ çatām hímā açīya bheṣajébhiḥ,
vy āsmád dvéço vitarām vy áñho vy ámivāç cātayasvā víçuñh.

6.44.16^d (Çamyu Bārhaspatya; to Indra)

idám tyát pátram indrapānam índrasya priyám amítam apāyi,
mátsad yáthā sāumanasáya devām vy āsmád dvéço yuyávad vy áñhaḥ.

For 2.33.2^{cd} cf 6.74.2^{ab}.

2.33.14^a (Gṛtsamada; to Rudra)

pári ño hetí rudrásyā vṛjyāḥ pári tveṣásya durmatír mahí gāt,
áva sthirá maghāvadbhyas tanuṣva ṽmídhvas tokáya tánayāya mṛṣa.] ☞ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyāvasaṁ riçāntīḥ çuddhā apāḥ suprapāṇé pībantīḥ,
[mā va stenā içata māghāçansaḥ] pári vo hetī rudrāsya vṛjyāḥ.

§ 2.42.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvó rāṣṭrām br̥hád invati dyáur yáu setṛbhir arajjúbhiḥ sinthāḥ,
pári no hélo várūṇasya vṛjyā urúm na indrah kṛṇavad u lokám.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pári no rudrasya hetir vṛnaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélah. Yet I believe that pári hetīḥ preceded pári hélah ; cf. the opening paragraphs of Part 2, chapter 4 —The expression áva sthūrā maghāvadbhyas tanuṣva means 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4 4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛla : 1.114.6^d, tmāne tokāya tánayāya mṛla.

2.34.4^c (Gr̥tsamada ; to Maruts)

prkṣé tá viçvā bhūvanā vavaksire mitráya vā sádām ā jirādānavah,
pṛṣadaçvāso anavabhrārādhasa ṛjipyāso ná vayūṇeṣu dhūrṣádah.

3.26.6^c (Viçvāmitra ; to Agni and Maruts)

vṛātām-vṛātām gaṇām-gaṇām*suçastībhir agnér bhāmaḥ marūtām ója
Imahe,

pṛṣadaçvāso anavabhrārādhaso gántāro yajñām vidátheṣu dhírāḥ.

For sundry points in 2 34.6 see Pischel, Ved. Stud i 301 ; Max Muller, SBE xxxii 302 ; Ludwig, Ueber Methode, p 30 ; Oldenberg, RV Noten, p 216. For 3.26 6, Max Muller, ibid 299, Geldner, Ved. Stud. iii 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tán vo mahó marúta evayāvno viṣṇor eśásya prabhṛthé havāmahe,
híranyavarṇān kakuhān yatásruco brahmanyántaḥ çānsyaṁ rádha Imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devásya mṛlhúso vayá viṣṇor eśásya prabhṛthé havírbhiḥ,
vidé hí rudró rudríyam mahitvām yāsistām vartír açvināv íravat.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by 'hervorbringung', the same author, 224, to 7.40 5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii 419 ; Max Muller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭhe.]

[2.35.9^b, jihmánām ūrdhvó vidyútām vásānah : 1.95.5^b, jihmánām ūrdhvāḥ
svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada; to Aponaptr̥)

asmāi bahūnām avamāya sākhye yajñāir vidhema námasā havírbhiḥ,
sām sānu mārjmi didhiṣāmi bīlmāir dādhamy ānnāiḥ pāri vanda ṛgbhīḥ.

4.50.6^b (Vāmadeva; to Br̥haspati)

evā pitré viçvādevāya vīṣṇe yajñāir vidhema námasā havírbhiḥ,
br̥haspate suprajā virāvanto ṽvayām syāma pātayo rayiṇām.] 4.50.6^d

[2.35.14^a, asmīn padé paramé tasthivāṁsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{cd}: 2.23.19^{cd} = 2.24.16^{cd}, viçvaṁ tād bhadraṁ yād ávanti devā br̥hád
vadema vidátthe suvirāḥ.

[2.36.4^a, á vakṣi devān ihá vipra yáksi ca : 5.26.1^c; 6.16.2^c; 8.102.16^c, á devān
vakṣi yáksi ca.]

2.36.5^c (Gr̥tsamada; to R̥tus)

eṣá syá te tanvō nṛmṇavārdhanāḥ sáha ójaḥ pradīvi bāhvōr hitáh,
túbhyaṁ sutó maghavan túbhyaṁ ábhrtas tvám asya brāhmaṇād á trpát piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idām havir maghavan túbhyaṁ rātām prāti samrāḥ áhr̥ṇāno ṛbhāya,
túbhyaṁ sutó maghavan túbhyaṁ pakvō 'dđhīndra piba ca prásthitasya.

2.36.6^a (Gr̥tsamada; to R̥tus)

juṣéthām yajñām bódhataṁ hávasya me sattó hótā nivídaḥ pūrvyá ánu,
áchā rájana náma ety ávītam praçāstrād á pibataṁ somyām mádhu.

8.35.4^a (Çyāvāçva Ātreya; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viçvehá devāu sávanāva
gachatam,

ṽsajóṣasā uṣásā súryeṇa césaṁ no vōham açvinā.]

4.50.6^c: refrain, 8.35.1^c–2.1^c; d: refrain, 8.35.4^d–6^d

For 2.36.6 cf Hillebrandt, *Ved Myth.* iii. 147 ff.; Geldner, *Ved. Stud.* ii 145, note.

[2.37.1^b, ádhvaryavaḥ sá pūrṇām vaṣṭy āsīcam : 7.16.1^b, pūrṇām vivaṣṭy āsīcam.]

Both pādas apply technically to Agni Dravṇodas.

2.37.1^c, tásmā etām bharata tadvaçó dadīḥ : 2.14.2^c, tásmā etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada; to Savitar)

úd u syá devāḥ savitā savāya çaçvattamām tādapā váhnir asthāt,
nūnām devébhyo ví hí dhāti rátnam áthābhajad vitihotraṁ svastáu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá hiranyáyā bāhū ayansta sávanāya sukrátuh,
ghṛtēna pāpī abhī prusnute makhó yúvā sudákṣo rájaso vídharmaṇi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u syá deváh savitá dāmūnā hiranyapāṇiḥ pratidośám asthāt,
áyohanur yajató mandrájihva á dācúṣe suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u syá deváh savitá yayāma hiranyáyim amátim yám áciçret,
nūnám bhāgo hávyo mánusebhir ví yó rātnā purūvāsúr dādhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiranyakṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tād divó adbhýáh pṛthivyás tváyā dattám kámyam rádha á gāt,
çám yát stotṛbhya āpáye bhávāty uruçánsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

idám vácah çatasāḥ sámśahasram úd agnáye janisṣṭa dvibárhāḥ,
çám yát stotṛbhya āpáye bhávāti dyumád amīvacátanam rakṣohá.

2.39.8^a, etáni vām açvinā várdhanāni : 1.117.25^a, etáni vām açvinā vīryāni.

[2.40.1^b, jánanā divó jánanā pṛthivyáh : 8.36.4^a, janitá divó janitá pṛthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣaṇā jánanā rayṇám jánanā divó jánanā pṛthivyáh,
jātāu víçvasya bhúvanasya gopáu devá akṛṇvann amṛtasya nábhim. cf. 2.40.1^b

3.17.4^d (Kata Vaiçvāmित्रa ; to Agni)

agnim sudṛtīm sudṛçam gr̥nāto namasyāmas tvédyam jātavedah,
tvām dutám aratīm havýavāham devá akṛṇvann amṛtasya nábhim.

Possibly the expression amṛtasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, ābhýām indrah pakvám āmāsv antáh : 6.72.4^a, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7

[2.40.5^a, víçvāny anyó bhúvanā jajāna : 2.35.2^d, víçvāny aryó bhúvanā jajāna :
10.85.18^c, víçvāny anyó bhúvanābhicāṣte.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

víçvāny anyó bhúvanā jajāna, víçvam anyó abhicāṣaṇa eti,
sómāpūṣaṇāv ávataṁ dhíyam me yuvábhyaṁ víçvāḥ pītanā jayema. cf. 2.35.2^d

6.52.16^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaṽ āvataṁ dhīyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,
 īlām anyo janāyad gārbham anyāḥ prajāvatir īṣa ā dhattam asmé.

[2.40.6^c, āvatu devy āditir anarvā : 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada ; to Vāyu)

niyútvān vāyav ā gahy ayāṁ çukró ayāmi te,
 gāntāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)

vāyo çukró ayāmi te mādhuvo āgram dīviṣṭiṣu,
 ā yāhi sómapitaye spārhó deva niyútvatā.

8.101.9^d (Jamadagni Bhārgava ; to Vāyu)

ā no yajñāṁ divispṛçāṁ vāyo yāhi sumānabhiḥ,
 antāḥ pavitra upāri gr̥ṇānò 'yāṁ çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tā samrāja ghṛtāsuti.

2.41.6^b : 1.136.3^e, ādityā dānunas pati.

2.41.8^{a+c} (Gr̥tsamada ; to Açvins)

nā yāt páro nāntara ādadhārṣad vṛṣaṇvasu,
 duḥçāṁso mártyo ripúḥ.

6.63.2^d (Bharadvāja ; to Açvins)

āraṁ me gantaṁ hāvanāyāsmāi gr̥ṇānā yāthā pībātho āndhaḥ,
 pári ha tyád vartir yātho riṣó nā yāt páro nāntaras tuturyāt.

8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)

sām ít tám aghām aṇavad duḥçāṁsaṁ mártyaṁ ripúm,
 yó asmatrá durhāṇāvāḥ úpa dvayúḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

« viçve devāsa ā gata » çṛṇutā ma imāṁ hāvam,
 édām barhír ní ṣīdata.

☞ 1.3.7^b

8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)

ihā gataṁ vṛṣaṇvasū çṛṇutāṁ ma imāṁ hāvam,

« ānti ṣád bhūtu vām āvaḥ. »

☞ refrain, 8.73.10^c–18^c

Cf. imāṁ me çṛṇutaṁ hāvam, 8.85.2^b, and imāṁ naḥ çṛṇavad dhāvam, under 8.43.22^c.

2.41.15 = 1.23.8.

2.41.16^c, apraṣastā iva smasi: 1.29.1^b, anāṣastā iva smāsi.

2.41.20^b: 1.142.8^d, sidhrām adyā divispṛṇam; 5.13.2^b, sidhrām adyā divispṛṇaḥ.

2.42.3^c (Gr̥tsamada; Adhvani vāṇyamānasya ṣakuntasya stutiḥ)

śva kranda dakṣiṇatō gṛhāṇāṁ sumāṅgālo bhadravādī ṣakunte,

mā na stenā iṣata māghāṇso [br̥hād vadema vidātthe suvīraḥ.]

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajāvatīḥ sūyāvasaṁ riṣāntīḥ ṣuddhā apāḥ suprapāṇé pībantīḥ,

mā va stenā iṣata māghāṇsaḥ [pāri vo hetī rudrāsya vījyāḥ.]

☞ 2.33.14^a

Cf. mā no duhṇāṇsa iṣata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, *krátum punanāḥ kavibhiḥ pavitrāḥ* : 3.31.16^c, *mādhvaḥ punanāḥ*, &c.]

3.1.13^a : 1.164.52^b, *apām gārbhaṁ darçatām oṣadhīm*.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īle ca tvā yajamāno havīrbhir īle sakhitvām sumatīm nikāmaḥ,
devāir āvo mimīhi sām jaritré rákṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devāḥ,
here Agni)

imām mahé vidathyāya çuśām çāçvat kṛtvā īdyāya prā jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schutze uns durch haushliches Erglänzen', and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behut' uns mit deinen hausliebenden [vilen] antlitzen'; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* 1. 158 ; Oldenberg, *SBE.* xlvī 221

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān,
asmé rayīm bahulām sāntarutraṁ suvācam bhāgām yaçāsam kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āiṣṭrathi, or Viçvāmitra ; to Indra)

pātir bhava vṛtrahan sūnṭanām girām viçvāyur vṛsabhó vayodhāḥ,
ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ saranyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tū na indra vṛtrahann asmākam ardhām ā gahi,
mahān mahībhir ūtibhiḥ.

3.1.20^{c+d} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sávanā kṛtémā jānmañ-janman nihito jātāvedāḥ.

3.2.5^a (Viçvāmītra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vájaçravasam ihá vṛktábarhiṣaḥ,
yatásrucaḥ surúcam viçvadevyam rudrám yajñánām sádhadiṣṭim apásam.

10.140 6^b (Agni Pāvaka; to Agni)

ṛtāvānam mahiṣám viçvadarçatam agnīm sumnāya dadhire puró jánāḥ,
ṣṛútkarṇam sapráthastamam tvā girā, dáivyaṁ mánuṣā yugá. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327; ZDMG. lxxi. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established).' The second hemistich is anacoluthic; the change of person in the phrase tvā girā lumps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viçvāmītra Gāthina; to Vaiçvānara)

namasyāta havyádātim svadhvarām duvasyāta dāmyam jātāvedasam,
rathīr ṛtāsyā brhāto vícarsaṇir agnīr devānām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyah)
sadyó jató vy āmimīta yajñām agnīr devānām abhavat purogāḥ,
asyá hótuh pradiçy ṛtāsyā vāci sváhakṛtam havir adantu devāḥ.

10.150.4^a (Mr̥ṣīka Vāsistha; to Agni)

agnīr devó devānam abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sām idhire,
agnīm mahó dhānasātāv ahām huve mr̥ṣīkām dhānasātaye.

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p vii, line 6 from top.

3.2.10^a (Viçvāmītra Gāthina; to Vaiçvānara)

viçám kavīm viçpátim mánuṣīr iṣaḥ sām sīm akr̥ṇvan svádhitim ná téjase
sá udvāto nivāto yāti véviṣat sá gárbbham eṣú bhúvaneṣu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçám kavīm viçpátim mánuṣīnām úcim pāvakām ghṛtāpr̥ṣṭham agnīm
ní hótaram viçvavidam dadhidhve sá devēṣu vanate váryāni.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçám kavīm viçpátim śacvatīnām nitóçanam vṛṣabhām carṣaṇīnām,
prétīṣaṇim iṣáyantam pāvakām rájantam agnīm yajatām rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣīr iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^c = 5.4.2^a.

3.2.11^c (Viçvāmitra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajāñivān vṣṣā citreṣu nānadan ná sinhāh,
vaiçvānarāḥ pṛthupājā ámartyo vásu rātnā dāyamāno ví dāçuṣe.

3.27.5^a (Viçvāmitra ; to Agni)

pṛthupājā ámartyo gṛtānirṇīk svāhutaḥ,
agnír yajñāsya havyavāt.

3.4.6^c, yáthā no mitró váruṇo jújoṣat : 1.43.3^a, yáthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmitra Gāthina ; Āpra, here Dāivyā Hotārā)

[dāivyā hótārā prathamā ny ṛñje] saptā pṛkṣāsāḥ svadhāyā madanti,

ṛtām çānsanta ṛtām it tá āhur ānu vratām vratapā dīdhyānāḥ. 2.3.7^a

3.4.7^a = 3.7.8^a, dāivyā hótārā prathamā ny ṛñje : 2.3.7^a, dāivyā hótārā prathamā
vidūstarā ; 10.66.13^a, dāivyā hótārā prathamā puróhita ; 10.110.7^a,
dāivyā hótārā prathamā suvácā.

3.4.8 (Viçvāmitra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bhārati bhāratiḥ sājóṣā iḥ devāir manuṣyēbhīr agnīḥ,
sārasvatī sārāsvatēbhīr arvāk tísro devír barhír édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmitra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turípam ádha poṣayitnú déva tvaṣṭar ví rāraṇāḥ syasva,
yáto vírāḥ karmanyāḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv 191

3.4.10 (Viçvāmitra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va sṛjopa devān agnír haviḥ çamitá súdayāti,
séd u hótā satyátaro yajāti yáthā devānām jānimāni véda.

Cf for the first distich 2 3 10^{ab}.

3.4.11^{b+d} (Viçvāmitra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Maitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ índreṇa devāiḥ sarátham turébbhiḥ,
barhír na āstām áditiḥ suputrā svāhā devá amṛtā mādayantām.

5.11.2^c (Sutamābhara Ātreya ; to Agni)

[yajñāsya ketúm prathamām puróhitam] agním náras triṣadhasṭhé sám
idhire, 5.11.2^a

índreṇa devāiḥ sarátham sá barhíṣi sídan ní hótā yajáthāya sukrátuḥ.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyáso havirádo haviṣpā índreṇa devāiḥ sarátham dádhanāḥ,

āgne yāhi sahásram devavandāiḥ páraḥ púrvāiḥ pitṛbhīr gharṃasádbbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indraṁ divo marūto antāriṣṣat,
 sīdantu barhīr viṣva ā yājatrāḥ svāhā devā amṛtā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, havispāḥ, gharmāsadaḥ, also perhaps pārāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, *Ved. Myth.* iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amṛtā mādayante.

[3.5.4^a, mitrō agnīr bhavati yāt sāmiddhaḥ : 5.3.1^d, tvām mitrō bhavasi yāt, &c.]
 Cf. 3.18.5^b.

3.5.4^b (Viṣvāmitra Gāthina; to Agni)

mitrō agnīr bhavati yāt sāmiddho, mitrō hōtā vāruṇo jātāvedāḥ, ~~cf.~~ cf. 3.5.4^a
 mitrō adhvaryūr iṣirō dāmūnā mitrāḥ sīndhunām utā pārvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)
 manyūr indro manyūr evāsa devō manyūr hōtā vāruṇo jātāvedāḥ,
 manyūm viṣa īlate mānuṣṭr yāḥ pāhī no manyo tāpasā sajōṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda Cf. under 10.45.2.

3.5.5^a (Viṣvāmitra Gāthina; to Agni)

pāti priyām ripō āgraṁ padām vēḥ pāti yahvāc cāraṇam sūryasya,
 pāti nābhā saptācīrṣāṇam agnīḥ pāti devānām upamādam ṛṣvāḥ.

4.5.8^d (Vamadeva Gāutama; to Vaiṣvānara)
 pravācyam vācasah kim me asyā gūhā hitām ūpa niṇig vadanti,
 yād usrīyāṇām āpa vār iva vrān pāti priyām rupō āgraṁ padām vēḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions āgre rupā ārupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, pāñca padāni rupō ānv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripō in 3.5.5 is a slip for rupō on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripō changed to rupō in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10 I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6 17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devō vayūnāni vidvān : 1.189.1^b, viṣvāni deva vayūnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmitra Gāthina; to Agni)

ā ródasī aprṇā jāyamāna utā prā rikthā ādha nū prayajyo,
 divāc cid agne mahinā prthivyā vacyāntām te vāhnayaḥ saptājihvāḥ.

4.18.5^d (Saṁvāda Indrāditi vāmadevānām)
 avadyām iva mānyamānā gūhakar indram matā vīryeṇa nyṣṭam,
 āthód asthāt svayām ātkam vāsāna ā ródasī aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitravaruṇi; to Vaiṣvānara)
 tvām agne ȡocisā ȡocucāna ā rōdasī aprṇā jāyamānaḥ,
 tvām devān abhiȡaster amuñco vaiṣvānara jātavedo mahitvā.
 10.45.6^b (Vatsapri Bhālandana; to Agni)
 viȡvasya ketūr bhuvanasya gārbha ā rōdasī aprṇāj jāyamānaḥ,
 viḷūm cid ādrim abhinat parāyāñ jānā yād agnīm āyajanta pāñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viṣvāmitra Gāthina; to Agni)

ṛtāsyā vā keȡinā yogyābhir ghṛtasnūvā rōhitā dhurī dhiṣva,
 āthā vaha devān deva viȡvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Barhaspatya; to Agni) [dhvam,
 purō vo mandrām divyām suvṛktīm prayatī yajñe agnīm adhvare dadhi-
 purā ukthēbhīḥ sā hī no vibhāvā svadhvarā karatī jātavedāḥ.

7.17.3^b (Vasiṣṭha Maitravaruṇi; to Agni)

āgne viḥi haviṣā yāȡsī devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitravaruṇi; to Agni)

svadhvarā karatī jātavedā yāȡcad devān amṛtān piprāyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agnīm is apparently the secondary element in the hypermetric line; mandrām in pāda a without agnīm in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām ā vaha mādayasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viṣvāmitra Gāthina; to Yūpa)

ūc chrayasva vanaspate vārṣman pṛthivyā ādhi,
 sūmitī miyāmāno vārco dhā yajñāvāhase.

3.24.1^d (Viṣvāmitra; to Agni)

āgne sāhasva pṛtanā abhīmātīr āpāsya,
 duṣṭāras tāranā ārātīr vārco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nābhā pṛthivyā ādhi, under 2.3.7^d.

[3.8.8^a, ādityā rudrā vāsavaḥ sunīthāḥ; 7.35.14^a, ādityā rudrā vāsavo juṣanta
 (idām brāhma); 10.66.12^c, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā
 brāhma).]

3.8.9^a, haṁsā iva ȡreṇiȡo yātānaḥ: 1.163.10^c, haṁsā iva ȡreṇiȡo yatante.

3.8.9^d (Viṣvāmitra Gāthina; to Yūpāḥ)

[haṁsā iva ȡreṇiȡo yātānaḥ, ȡukrā vāsānaḥ svāravo na āguḥ, 1.163.10^c
 unṛiyāmānaḥ kavībhīḥ purāstād devā devānām āpi yanti pāthaḥ.

7.47.3^b (Vasiṣṭha ; to Āpah)

catāpavitṛaḥ svadhāyā mādantī devīr devānām āpi yanti pāthaḥ,
 ॥ tā indrasya nā minanti vratāni ॥ ॥ sindhubhyo havyām ghrtāvaj juhota. ॥

c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthaḥ.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)

sākhāyas tvā vavṛmahe ॥ devām mātāsa utāye, ॥

I. 144.5^b

apām nāpātām subhāgam sudīditīm ॥ supratūrtim anehāsam. ॥

I. 40.4^d8.19.4^a (Sobhari Kāṇva ; to Agni)

ūrjō nāpātām subhāgam sudīditīm agnīm ṛṣṣṭhaçocīsam,
 sā no mītrāsya vāruṇasya sō apām ā sumnām yakṣate divī.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, supratūrtim anehāsam.3.9.6^b (Viṣvāmitra Gāthina ; to Agni)

tām tvā mātā agrbhṇata devébhyo havyavāhana,
 viṣvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruksaya Āmahīyava ; to Agni Rakṣohan)

jāramānaḥ sām idhyase devébhyo havyavāhana,

tām tvā havanta mātṛyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutih)

grhō yāmy āramkrto devébhyo havyavāhanaḥ,

॥ kuvīt sōmasyāpām iti. ॥

refrain, 10.119.1^c–13^c10.150.1^b (Mr̥ṣika Vasiṣṭha ; to Agni)

sāmiddhaç cit sām idhyase devébhyo havyavāhana,

adityāi rudrāir vāsubhir na ā gahi mṛṣikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kagi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhō = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for grhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zufuhr' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmitra Gāthina ; to Agni)

ā juhota svadhvarām çīrām pāvakāçociṣam,
āçūm dūtām ajirām pratnām īdyaṁ çruṣṭī devām saparyata.

8.43.31^b (Virūpa Āṅgīrasa ; to Agni)

agnīm mandrām purupriyām çīrām pāvakāçociṣam,
hrdbhīr mandrēbhir imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

çīrām pāvakāçociṣam jyēṣṭho yó dāmesv ā,
dīdāya dirghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

āgnīm ná svāvṛktibhir hótāram tvā vṛṇīmahe, 5.20.3^a
yajñāya stīrṇābarhiṣe ví vo máde çīrām pāvakāçociṣam vívaksase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçociṣam, 8.44.13^b.

3.9.9 (Viçvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāḥ)

trīṇi çatā trī sahasrāṇy agnīm triṇçác ca devā náva cāsaparyan,
āukṣan ghṛtāir āstṛṇan barhīr asmā ād id dhótāram ny āsādayanta.

Cf. 10.7 5^d, vikṣú hótāram ny āsādayanta.

3.10.1^{a+b} (Viçvāmitra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrājāṁ carṣaṇīnām,
devām mártāsa indhate sám adhvaré.

8.44.19^a (Virūpa Āṅgīrasa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cītibhīḥ,
tvām vardhantu no girāḥ,

1.5.8^c

10.134.1^d (Mādhātā Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprāthoṣā iva,

mahāntam tvā mahīnām samrājāṁ carṣaṇīnām devī jānitry ajiṇanad
bhadrá jānitry ajiṇanat. 10.134.1^{ref-6ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājāṁ carṣaṇīnām cf. 8.16.1^a, prā samrājāṁ carṣaṇīnām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmitra Gāthina ; to Agni)

tvām yajñēṣv ṛtvījam āgne hótāram īlate,
gopā ṛtāsyā dīdīhi své dāme.

cf. 1.128.8^a

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñēṣv ṛtvījam cārum agne ní ṣedire,

ghṛtāpratīkam mānuṣo ví vo máde çukrām cētiṣṭham akṣābhir vívaksase.

10.118.7^c (Uruksaya Āmahryava ; to Agni Rakṣohan)

ādābhyena çociṣāgne rákṣas tvām daha,

gopā ṛtāsyā dīdīhi.

Note that 3.10.2^a and 10.21.7^{ad} are both metrically composite.—Cf. gopām ṛtāsyā dīdivim, 1.18^b, and see p. 19.

3.10.2—] *Part 1: Repeated Passages belonging to Book III* [188

[3.10.2^b, ágne hótāram ṛlate: 6.14.2^c, agnīm hótāram ṛlate. See also under 1.128.8^a.]

3.10.3^b (Viṣvāmitra Gāthina; to Agni)
sá ghā yás te dádāçati samídhā jātávedase,
só agne dhatte suvīryam sá puşyati.

7.14.1^a (Vasiṣṭha Maitravaruṇi; to Agni)
samídhā jātávedase devāya devāhutibhiḥ,
havīrbhiḥ çukráçocişe namasvīno vayām dāçemāgnāye.

[3.10.4^b, agnīr devébhir á gamat: 1.1.5^c, devó devébhir á gamat.]

Cf. in the Introduction, p. 19.

3.10.8^a, sá nah pāvaka dīdihi: 1.12.10^a, sá nah pāvaka dīdivaḥ.

[3.10.8^b, dyumád asmé suvīryam: 3.13.7^c, dyumád agne suvīryam.]

3.10.9^{ab}, tám tvā viprā vipanyávo jagṛvānsaḥ sám indhate: 1.22.21^{ab}, tād
viprāso vipanyávaḥ jagṛvānsaḥ sám indhate.

3.10.9^c (Viṣvāmitra Gāthina; to Agni)
tám tvā viprā vipanyávo jagṛvānsaḥ sám indhate, § 1.22.21^{ab}
havyavāham ámartyaṁ sahovīdham.

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvávedasaṁ havyavāham ámartyaṁ,
yājīṣṭham ṛñjase girá.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tám tvājananta mātāraḥ kavīm devāso āngiraḥ,
havyavāham ámartyaṁ.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, ketūr yajñāsya pūrvyāḥ: 9.2.10^c, ātmā yajñāsya pūrvyāḥ.]

3.11.4^c (Viṣvāmitra Gāthina; to Agni)
agnīm sūnūrī sānaçrutam sāhaso jātávedasam,
vāhniṁ devā akr̥vata.

7.16.12^b (Vasiṣṭha Maitravaruṇi; to Agni)
tām hótāram adhvarāsyā prāçetasam vāhniṁ devā akr̥vata,
[dádhati rátanam vidhaté suvīryam, agnīr jánāyā dāçuşe. § 4.12.3^c

3.11.6^c (Viṣvāmitra Gāthina; to Agni)
sāhvān viçvā abhiyújah krátur devānām ámr̥ktaḥ,
agnis tuvīçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)
 agnīs tuviçravastamaḥ tuvíbrahmāṇam uttamám,
 atúrtam çravayátpatim putráṁ dadāti dāçúṣe.

May we think that tuvíçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.9.1.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)
 pári viçváni súdhitāgnér açyāma mánmabhīḥ,
 víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
 mártā ámartyasya te bhūri náma manāmahe,
 víprāso jātávedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)
 toçá vṛtrahánā huve sajítvanāparājitā,
 indrāgní vājasátamā.

8.38.2^b (Çyāvaçva Ātreya ; to Indra and Agni)
 toçāsā rathayāvānā vṛtrahánāparājitā,
 indrāgní tāsya bodhatam.

One is obviously patterned after the other. But which?

[3.12.9^c, tād vām ceti prá víryam : 1.93.4^a, ágniṣomā cēti tād víryam vām.]

3.13.2^b : 1.134.2^e, dáksam sácanta utáyaḥ.

[3.13.7^c, dyumád agne suvíryam : 3.10.8^b, dyumád asmé suvíryam.]

3.14.5^b (Ṛṣabha Vaiçvāmitra ; to Agni)
 vayám te adyá rarimá hí kāmam uttánáhastā námasopasádya,
 yájiṣṭhena mánasā yakṣi devān áśredhatā mánmanā vípro agne.

6.16.46^d (Bharadvāja ; to Agni)
 víti yó devām mártō duvasyd agnīm iltādhvarē havíṣmān,
 [hótāram satyayájām ródasyor,] uttánáhastō námasā vivāset. 4.3.1^b
 10.79.2^d (Agni Sāuṛka, or others ; to Agni)
 gúhā çiro nihitam řdhag akṣí ásinvann atti jihváya vānāni,
 átrāṇy asmāi padbhīḥ sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidrā çarma jaritaḥ purúṇi : 2.25.5^b, áchidrā çarma dadhire purúṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkīla Kātya ; to Agni)
 imám naro marutaḥ saçcatā vídham yásmín ráyaḥ cévřdhasaḥ,
 abhi yé sánti pñtanāsu dūđhyō viçvāḥ çátrum ádabhūḥ.

7.18.25^a (Vasiṣṭha Māitrāvaruṇi; Sudāsaḥ Paijavanasya dānastutiḥ)
imāṁ naro marutaḥ saçcatānu divodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā paijavanāsyā kētaṁ dūpāçaṁ kṣatrām ajāraṁ duvoyi.

For 7.18.25^{ad} cf. 6.46.10. For vīdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Ante-
cedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda;
cf. under 1.8.5^o.

3.16.6^d, tūvidyumna yāçasvatā: 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yāthā divo jātavedaḥ cikityān: 4.3.8^d, sādha divo, &c.]

3.17.4^d: 2.40.1^d, devā akr̥ṇvann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmītra; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikityō 'thā no dhā adhvarāṁ devāvītāu.

5.3.5^a (Vasuçruta Ātreya; to Agni)

nā tvād dhótā pūrvo agne yājīyān nā kāvyāiḥ parō asti svadhāvaḥ,
viçāç ca yāsyā ātithir bhāvāsi sā yajñēna vanavad deva mātān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is
the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices; there-
fore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under
5.1.5^d); 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his
strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5
'one better' by introducing the fable of a yet more primordial and superior sacrificer than
Agni himself.

3.19.1^c (Gāthān Kāuçika; to Agni)

agnīm hótāraṁ prā vṇe miyédhe gṛtsam kavīm viçvavidam āmūram,
sā no yakṣad devātātā yājīyān rāyē vājāya vanate maghāni.

10.53.1^c (Agni Sāucika; to Agni)

yām āichāma mānasā sō 'yām āgād yajñāsya vidvān pāruṣaḥ cikityān,
sā no yakṣad devātātā yājīyān nī hī ṣātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz Beitr vii. 223; Oldenberg, RV Noten, p. 232. The expression devātātā
yajīyān occurs also at 4.6.1; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthān Kāuçika; to Agni)

prā te agne haviṣmatim iyarmy ichā sudyumnām rātīnīm ghṛtācīm,
pradakṣiṇīd devātātīm urāṇāḥ sām rātībhir vāsubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama; to Agni)

yatā sujūrñi rātīni ghṛtāci, pradakṣiṇīd devātātīm urāṇāḥ, cf. 4.6.3^a
ūd u svārur navajā nākrāḥ paçvō anakti sūdhitaḥ sumēkaḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts,
dripping ghee. Moving from left to right, choosing the gods, he hath established the
sacrifice with good gifts.' Cf. Ludwig, 318; Grassmann, i. 70; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ' (The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akṛá; well-placed, well-established, it anoints the (victim) cattle.' I have refrained from translating akṛá by 'horse', as suggests Geldner, *Ved. Stud.* 1. 168, with Oldenberg's approval, *SBE.* xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, *RV.* 1.143.7, *indhāno akró vidátheṣv dídyao chukrávarṇām úd u no yaṁsate dhīyam*, 'the kindled horse shining at the sacrifice shall now lift up our luminous prayer'. akṛá seems to mean 'beacon'. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second pāda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthān Kāuṣika; to Viçve Devāḥ)

*dadhikrām agnīm uśasaṁ ca devīm bhraspátim savitāraṁ ca devām,
açvīnā mitrávaruṇā bhāgaṁ ca vāsūn rudrān ādityān ihā huve.*

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Rtvikstutih)

*úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sām agnīm indhvaṁ bahāvaḥ
sánlāḥ,*

dadhikrām agnīm uśasaṁ ca devīm indrávató 'vase ní hvaye vaḥ.

hvaye is popular, huve hieratic, but they are not so clearly differentiated as to be available for chronological distinctions · cf. *RV.* 1.13.7-12, and see Bloomfield, *The Atharva-Veda*, p. 46.

3.21.1^c, 4^b, *stokānām* (4^b, *stokāso*) *agne médaso ghṛtāsyā.*

3.21.2^d (Gāthān Kāuṣika; to Agni)

*ghṛtāvantāḥ pāvaka te stokā çotanti medasaḥ,
svādharman devāvītaye çréṣṭhaṁ no dhehi vāryam.*

10.24.2^d (Vimada Āindra, or others; to Indra)

*tvām yājñébhīr uktháir úpa havyébhīr imahe,
çácipate çacīnām ví vo máde çréṣṭhaṁ no dhehi vāryaṁ vívaksase.*

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, *váro dhā yājñāvāhase.*

3.24.3^{b+c} (Viçvāmitra; to Agni)

*agne dyumnéna jāgrve sáhasaḥ sūnav āhuta,
édám barhiḥ sado máma.*

8.19.25^c (Sobhari Kāva; to Agni)

*yád agne mártyas tvām syām ahām mitramaho amartyaḥ,
sáhasaḥ sūnav āhuta.*

8.75.3^b (Virūpa Āṅgīrasa; to Agni)

*tvām ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
ṛtáva yajñíyo bhúvaḥ.*

8.17.1^c (Irimbiṭhi Kāṇva ; to Indra)

ā yāhi suṣumā hī ta īndra sōmaṁ pībā imām,

cf. 8.17.1^b

édāṁ barhīḥ sado māma.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Muller, SBE. xxxi. 87.

[3.26.3^c, sā no agnīḥ suvīryaṁ svāc̣vyam : 8.12.33^a, suvīryaṁ svāc̣vyam.]

3.26.6^c : 2.34.4^c, pṛṣadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girā yajñāsya sādhanam : 1.44.11^a, nī tvā yajñāsya sādhanam ; 8.6.3^b, stómāir yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

[3.27.3^c, āti dvēśāṁsi tarema : 2.7.3^c, āti gahemahi dvīṣaḥ.]

[3.27.4^b, agnīḥ pāvaka īḍyaḥ : 7.15.10^c, çūciḥ pāvaka īḍyaḥ.]

3.27.5^a, pṛthupājā āmartyaḥ : 3.2.11^c, vāiçvānarāḥ pṛthupājā āmartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó āmartyaḥ purástād eti māyāyā,

vidāthāni pracodāyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yó havyāny āirayata mánurhito devā āsū sugandhinā,

vívāsate vāryāni svadhvaró hótā devó āmartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

īlényo namasyās tirás támāṁsi darçatāḥ,

sām agnīr idhyate vīṣā.

8.74.5^b (Gopavana Ātreya ; to Agni)

īamftam jātāvedasaṁ tirás támāṁsi darçatām,

cf. 6.48.1^c

ghṛtāhavanam īḍyam.

The expressions tirás támāṁsi darçatāḥ, and ghṛtāhavana īḍyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroḷāçam jātavedaḥ.

3.29.4^b, nābhā pṛthivyā ādhi : 2.3.7^d, nābhā pṛthivyā ādhi sānuṣu triṣú.

3.29.4^d : 1.45.6^d, āgne havyāya vólhave ; cf. agnīm havyāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyā tvā prayatī yajñé asmín hótaç cikitvó vṛṇīmahitā,

dhruvām ayā dhruvām utāçamiṣṭhāḥ prajānān vidvāṁ ūpa yāhi sōmam.

3.35.4^d (Viçvāmītra; to Indra)

brāhmaṇā te brahmayūjā yunajmi hāri sākḥayā sadhamāda āçū,
sthirām rātham sukhām indradhitiṣṭhan prajānān vidvān ūpa yāhi
sómam.

3.30.2^c, sthirāya vṛṣṇe sāvānā kṛtémā: 3.1.20^c, mahānti vṛṣṇe sāvānā kṛtémā.

3.30.13^d (Viçvāmītra; to Indra)

didṛkṣanta uśāso yāmann aktōr vivāsvatyā māhi citrām āntkam,
viçve jananti mahinā yād āgād indrasya kārma sūkṛtā purūṇi.

3.32.8^a (Viçvāmītra; to Indra)

indrasya kārma sūkṛtā purūṇi vratāni devā nā minanti viçve,
[dadhāra yāḥ prthivīm dyām utémām, jajāna sūryam uśāsam sudānsāḥ.
cf. 3.32.8^c

3.34.6^b (Viçvāmītra; to Indra)

mahó mahāni panayanty asyéndrasya kārma sūkṛtā purūṇi,
vrjānena vrjinān sám pipeṣa mayābhir dāsyūnr abhībḥutyojāḥ.

For vrjānena vrjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited —For 3.32.8^c cf. 3.34.8^c, again of Indra, sāsāna yah prthivīm dyām utémām.

3.30.17^d (Viçvāmītra; to Indra)

ūd vṛṇa rākṣaḥ sahāmūlam indra vṛççā mādhyam prāty āgram çṛṇhi,
ā kīvataḥ salalūkam cakārtha brahmadviṣe tāpuṣīm hetīm asya.

6.52.3^d (Rjigvan Bhāradvāja; to Viçve Devāḥ)

kīm aṅgā tvā brāhmaṇaḥ soma gopām kīm aṅgā tvāhur abhiçastipām naḥ,
kīm aṅgā naḥ paçyasi nidyāmānān brahmadviṣe tāpuṣīm hetīm asya.

For salalūka see Geldner, Ved. Stud. ii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmītra; to Indra)

imām kāmam mandayā gōbbhir āçvāiç candrāvatā rādhasā paprāthaç ca,
svaryāvo matībhis tūbhyam viprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmītra; to Indra)

ā no gotrā dardrhi gopate gāḥ sám asmābhyam sanāyo yantu vājāḥ,
divākṣā asi vṛṣabha satyāçuṣmo 'smābhyam sū maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āisīrathi, or Viçvāmītra; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghnē niyūto yanti pūrvīḥ,
māhi stotrām āva āganma sūrér asmākam sū maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva; to Indra)

asmākam it sū çṛṇhi tvām indrasmābhyam citrān ūpa māhi vājān,
asmābhyam viçvā iṣaṇaḥ pūramdhīr asmākam sū maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

ḡunām huvema maghāvānam indram asmīn bhāre nftamañ vājasātāu,
ḡṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi sañjītañ dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṛathi, or Viçvāmītra; to Indra)

satah-satah pratimānañ purobhūr viçvā veda jānimā hānti ḡuṣṇam,
prā no divāh padavīr gavyūr ārcan sākhā sākhīr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭādaṇṣṭra Vāirūpa; to Indra)

indro divāh pratimānañ pṛthivyā viçvā veda sāvanā hānti ḡuṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kāmbhanena skābhīyañ.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth ḡuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied inspidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth ḡuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2, 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākañ sū maghavan bodhi gopāh: 3.30.21^d; 4.22.10^d, asmākañ
(3.30.21^d, asmābhyam) sū maghavan bodhi godāh.

[3.31.16^c, mādhvah punānāh kavibhih pavitraih: 3.1.5^b, krātum punānāh, &c.]

3.31.17^a (Kuçika Āiṣṛathi, or Viçvāmītra; to Indra)

ānu kṛṣṇé vāsudhiti jihāte ubhé sūryasya mahānā yājatre,
pāri yāt te mahimānañ vṛjādhyāi sākhāya indra kāmāyā ṛjipyāh.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhiti yemāte viçvāpeçasā,

ḡvāyav ā candreṇa rāthena yāhī sutāsyā pitāye. ॐ refrain, 4.48.1^{cd}-4^{cd}

The words kṛṣṇé and vāsudhiti are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying nāktosāsā; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhiti in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā no gahi sakhyébhih ḡivébhir mahān mahībhir utībhih
saranyān; 4.32.1^c, mahān mahībhir utībhih.

3.31.21^d (Kuçika Āisrathi, or Viçvāmītra ; to Indra)
 ādediṣṭa vṛtrahā gópatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
 prā sūnṛtā diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvāna ; to Indra)
 imā brāhma brhāddivo vivaktīndrāya çūsām agriyāḥ svarṣāḥ,
 mahó gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūrah, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma : 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmītra ; to Indra)
 yājama in nāmasā vṛddhām indram brhāntam ṛṣvām ajāram yuvānam,
 yāsya priyē mamātur yajñīyasya nā ródasī mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)
 indram evā dhiṣaṇā sātāye dhād brhāntam ṛṣvām ajāram yuvānam,
 āsāḥena çāvāsā çūçuvānsam sadyaç cid yó vāvṛdhē āsāmi.

6.49.10^c (Rjigvan Bharadvāja ; to Viçve Devāḥ, here Rudra)
 bhūvanasya pitāram gīrbhīr ābhī rudrām divā vardhāyā rudrām aktāu,
 brhāntam ṛṣvām ajāram suṣumnām řdhag ghuvema kavīneṣitāsaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets midhvās and çivā ; his hāsto mṛṣayākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣaṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[3.32.8^c, dādhāra yāḥ pṛthivīm dyām utēmām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra ; to Indra)
 āhann āhiṁ pariçayānam āṇa oḥāyāmānam tuvijata távyān,
 nā te mahitvām ānu bhud ādha dyāur yād anyāyā sphigyaḥ kṣām āvasthāḥ.

4.19.2^c (Vāmadeva; to Indra)

āvāsṛjanta jivrayo ná devā bhūvaḥ samrāḥ indra satyāyonih,
áhann áhiṁ pariśáyānam árṇaḥ prá vartanír arado viśvādhenāḥ.

6.30.4^c (Bharadvāja; to Indra)

satyám ít tán ná tvā́vān anyó astíndra devó ná mártyo jyāyān,
áhann áhiṁ pariśáyānam árṇó 'vāsṛjo apó áchā samudrām.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānām yónim ānu sañcāranti (10.17.11^c, sañcārantaṁ);
1.146.3^a, samānām vatsām abhí sañcāranti.]

3.33.5^c (Viśvāmitra; to the Rivers)

rāmadvam me vácase somyāya řtāvarír úpa muhūrtám évāih,
prá síndhum áchā bṛhatí manīśásvasyúr ahve kuçikāsya sūnūh.

6.49.4^a (Rjigvan Bhāradvāja; to Viśve Devāḥ; here Vāyu)

prá vāyúm áchā bṛhatí manīśá brhādrayim viśvāvāraṁ rathāprām,
dyutādyāmā niyútaḥ pātyamānaḥ kavīḥ kavim iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí manīśá as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, indra kṣitínām asi mānuṣmām: 1.59.5^c, rájā kṣitínām, &c.]

[3.34.5^b, nṛvād dādḥāno náryā purūṇi: 1.72.1^b; 7.45.1^c, háste dādḥāno, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kárma súkṛtā purūṇi.

[3.34.7^a, yudhéndro mahná várivaç cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
yudhá devébhyo várivaç cakartha.]

3.34.8^a, satrásāhaṁ váreṇyam sahodām: 1.79.8^b, satrásāhaṁ váreṇyam.

[3.34.8^c, sasāna yāḥ pṛthivím dyām utémām; 3.32.8^c, dadhāra yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viśvāmitra; to Indra)

tīṣṭhā hárí rátha á yujyāmānā yāhí vāyúr ná niyúto no áchā,
pībāsy āndho abhísrṣto asmé indra svāhā rarimā te mādāya.

7.23.4^c (Vasiṣṭha Maitravaruni; to Indra)

āpaç cit pipyu staryó ná gāvo náksann řtām jaritāras ta indra,
yāhí vāyúr ná niyúto no áchā tvām hí dhṛbhír dāyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhih, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānān vidvān úpa yāhi sómam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viṣvāmitra ; to Indra)

tāvāyām sómam tvám éhy arvāñ chaṣvattamām sumānā asyā pāhi,
asmín yajñé barhiṣy ā niśádyā dadhiśvémām jaṭhāra índum índra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āngirobhīr ā gahi yajñīyebhīr yāma vāirupāir ihā mādayasva,
vīvasvantam huve yāḥ pitā te 'smín yajñé barhiṣy ā niśádyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viṣvāmitra ; to Indra)

índrāya sómam pradīvo vídanā rībhūr yébhīr vīśaparvā víhāyāḥ,
prayamyāmānān prāti śúḡ grībhāyéndra pība vīśadhūtasya vīśṇaḥ.

3.43.7^a (The same)

índra pība vīśadhūtasya vīśṇa ā yām te cyenā ucaté jabhāra,
yāsyā mādē cyāvāyasi prá kṛṣṭīr yāsyā mādē āpa gotrá vavārtha.

3.36.7^{a+b} (Viṣvāmitra ; to Indra)

samudréṇa sīndhavo yádāmānā índrāya sómam sūśutam bhārantah,
añṣum duhanti hastino bharitrāir mādhvah punanti dhārayā pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhrtāvratō dhanadāḥ sōmavṛddhaḥ sá hí vāmāsya vāsunaḥ purukṣūh,
sām jagmire pathyā rāyo asmin samudré ná sīndhavo yádāmānāḥ.

10.30.13^d (Kavaṣa Āiluṣa ; to Āpah or Aponaptar)

prāti yád āpo ádṛṣam āyatīr ghr̥tām páyāṃsi bíbhratīr mādḥūni,
adhvaryúbhīr mánasā samvidānā índrāya sómam sūśutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii 77 ff., where is shown that samudréṇa in 3 36 7 is to be changed to samudré ná, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, *Der Rig-Veda*, vi. 265; Oldenberg, *RV. Noten*, p. 247. For 10.30.13 see Hillebrandt, *Ved. Myth.* 1. 214, 376; for purukṣūh in 6.19.15^b, the author, *Indogermanische Forschungen*, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnam sū te mánah.

3.37.5^a (Viṣvāmitra ; to Indra)

índram vṛtrāya hántave puruhūtām úpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

índram vṛtrāya hántave devāso dadhire purāḥ,
índram vāñir anūṣatā sám ójase.

9.61.22^b (Āmahīyu Āṅgīrasa ; to Soma Pavamāna)
 sā pavasva yā āvithēndraṁ vṛtrāya hāntave,
 vavrivāṅsaṁ mahīr apāh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^a, indra vṛtrāya hāntave, and 8.93.7^b, mahé vṛtrāya hāntave.

[3.37.8^c, indra sōmaṁ çatakrato (sc. pāhi) : 8.76.7^b, pibā sōmaṁ çatakrato.]

3.37.11^{a+d} (Viçvāmitra ; to Indra)
 arvāvāto na ā gahy ātho çakra parāvātah,
 u lokó yās te adriva indrehā tāta ā gahi.

3.40.8^a (The same)
 arvāvāto na ā gahi parāvātāç ca vṛtrahan,
 imā juṣasva no gīraḥ.
 3.40.9^c (The same)
 yād antarā parāvātām arvāvātām ca hūyāse,
 indrehā tāta ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvātāç ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiranyāyīm amātiṁ yām āciçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5^a ; 10.148.2^c, gūhā hitām gūhyam gulhām apsu.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmitra ; to Indra)
 indra sōmāḥ sutā imé tāva prā yanti satpate,
 kṣāyaṁ candrāsa indavah.

3.42.5^a (The same)
 indra sōmāḥ sutā imé tán dadhiṣva çatakrato,
 jaṭhāre vājiniṣaso.

Note the slight difference in the repeated pāda · sutāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, tūbhyam sōmāḥ sutā imé.

3.40.6^c : 1.10.7^b indra tvādatam id yāçah.

3.40.8^a : 3.37.11^a, arvāvāto na ā gahi.

3.40.9^c : 3.37.11^d, indrehā tāta ā gahi.

3.41.2^b, tistiré barhīr ānuṣāk : 1.13.5^a, strīṇitā barhīr ānuṣāk ; 8.45.1^b, strīṇānti barhīr ānuṣāk.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çamyu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāram nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,
utá tvám asmayúr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)
vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
viddhí tv āsyá no vaso.

10.133.6^a (Sudās Pājavana ; to Indra)

vayám indra tvāyávaḥ ṣakhitvám á rabhāmahe, 9.61.4^c
ṛtasya naḥ pathá náyāti viçvāni duritá nábhantām anyakéṣāṃ jyákā
ádhi dhānvasu. 9.133.1^{fg} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçinā,
ghṛtāsnū barhíṛ āsáde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
á tvā brahmayúja hári váhatām indra keçinā,
úpa bráhmāṇi naḥ ṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^c, indram sómasya pitāye.

3.42.5^a: 3.40.4^a, indra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vájeṣu dadhrṣām kave,
ádhā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
vidmá hí tvā dhanamjayám indra dṛlhá cid ārujám,
ādāriṇam yáthā gáyam.

8.75.16^c (Virūpa Āṅgīrasa ; to Agni)
vidmá hí te purá vayám āgne pitúr yáthāvasaḥ,
ádhā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgīrasa ; to Indra)
tvám hí naḥ pitá vaso tvám mātá çatakrato babhúvitha,
ádhā te sumnám imahe.

3.42.8^b (Viçvāmitra ; to Indra)

tūbhyéd indra svá okyē sómañ codāmi pītāye,
eṣā rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rādhase mahā indrañ codāmi pītāye,
yāh pūrvyām ānuṣṭutim iḥe kṛṣṭinām nṛtūh.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7° (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iḥ with the accusative see Grassmann's Lexicon, s.v. 8.

[3.43.3^b, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācīno hāribhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā yé dvitā divā ṛñjānty ātāh sūsammrṣṭāso vṛṣabhāsya mūrāh.

6.44.19^a (Çamyu Bārhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛsarathāso vṛsaraçmayó 'tyāh,
asmatrāñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective : in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28 ; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇah.

3.43.8 : see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)

ayām te astu haryatāh sóma ā hāribhiḥ sutāh,
juṣānā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kāṇva ; to Indra)

hāve tvā sūra údite hāve madhyāndine divāh,
juṣānā indra sāptibhir na ā gahī.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam ābhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmitra ; to Indra)

māhāñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sāhamāno anyān,
ēko viçvasya bhūvanasya rājā sā yodhāyā ca ṣayāyā ca jānān.

6.36.4^d (Nara Bhāradvāja ; to Indra)

sá rāyás khám úpa srjá gr̥ṇānāḥ puruṣcandrāsya tvám indra vásvah,
pátir babhūtāsamo jánānām éko viçvasya bhúvanasya rájá.

For the repeated pāda cf. 5.85.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmitra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván,
jahí çátruñr ápa m̐dho nudasvátábhayaṁ kṛṇuhi viçváto naḥ.

3.52.7^{cd} (The same)

pūṣaváte te cakrmā karambhám hárivate háryaçvāya dhānāḥ,
apūpám addhi ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpám addhi, a Pūsan motif, are introduced, because Indra appears here in the company of Pūsan (pūṣaváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* 1. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmitra ; to Indra)

utá rtúbhir ṛtupāḥ pāhi sómaṁ indra devébhiḥ sákhibhiḥ sutám naḥ,
yān ábhajo marúto yé tvānv áhan vṛtrám ádadhus túbhyam ójah.

3.51.8^b (The same)

sá vāvaçaná ihá pāhi sómaṁ marúdbhir indra sákhibhiḥ sutám naḥ,
játám yát tvá pári devá ábhūṣan mahé bhārāya puruhūta viçe.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmitra ; to Indra) =

6.19.11 (Bhāradvāja ; to Indra)

marútvantaṁ vṛṣabhám vāvṛdhānám ákavarīm divyám çāsám
índram,
viçvāsāham ávase nūtanāyogrām sahodám ihá tám huvema.

3.48.4^b (Viçvāmitra ; to Indra)

ugrás turāṣāḥ abhibhūtyojá yathāvaçám tanvám cakra eṣáh,
tvāṣṭāram índro janúṣabhibhútyāmúṣyā sómam apibac camúṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starír u tvad bhāvati sūta u tvad yathāvaçám tanvám cakra eṣáh,
pitúḥ páyah práti gr̥bhñāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch *stch*' ; at 7.101.3, 'und wie er will gestaltet er den Leib *stch*'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his *māyās*) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.48.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* 1. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viçvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṛṣṭīm āvaḥ,
ihā tvā dheyur hārāyaḥ suçipra pībā tv āsyā sūṣutasya cārōḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra)

[7.29.1^a

ayām sōma indra tūbhyam sunva, ā tū prā yāhi hariṣas tādokāḥ,
pībā tv āsyā sūṣutasya cārōḥ dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārāyaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni prthivī bibharti,
indrāya dyāva ōsadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)

mā jāsvane vṛṣabha no raritḥā mā te revātaḥ sakhyé riṣāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsusvin prā vrhāprnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣīdhvarīs ta ōsadhīr utāpo rayīm ta indra prthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.8^d, sākhe vaso jaritṛbhyo vāyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṛbhyah.

3.51.8^b, marūdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devēbhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viçvāmitra; to Indra)

idām hy ānv ōjasā sutām rādhānām pate,
pībā tv āsyā gurvāṇaḥ.

8.1.26^a (Pragātha Kāṇva; to Indra)

pībā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,
pāriṣkṛtasya rasina iyām āsutīḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, l. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmitra; to Indra)

dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnam,
indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya; to Indra)

asāu yā ēsi vīrakó gṛhām-gṛhām vicākaçat,
imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmitra; to Indra) =

4.32.16^c (Vāmadeva; to Indra)

puroḷāçaṁ ca no ghāso joṣāyāse gīraç ca naḥ,
vadhūyūr iva yōsaṇām.

3.62.8^c (Viçvāmitra; to Pūṣan)

tām juṣasva gīraṁ māmā vājayāntīm avā dhīyam,
vadhūyūr iva yōsaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2)· puroḷāçaṁ pacatyāṁ juṣāsvendrā gurasva ca, tūbhyam havyāni sisiate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15) asmākam tvā matinām ā stōma indra yachatu, arvāg ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōsaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çūra vidvān:

3.47.2^{ab}, sajōṣā indra sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çūra
vidvān.

3.53.3^c (Viçvāmitra; to Indra)

çāṁsāvādhvāryo prāti me gṛñhīndrāya vāhaḥ kṛṇavāva juṣtam,
édām barhīr yājamānasya sīdātha ca bhūd ukthām indrāya çastām

6.23.7^c (Bharadvāja ; to Indra)

sá no bodhi puroḷāṣaṁ rārāṇaḥ pībā tú sómaṁ góṛjīkam indra,
édāṁ barhīr yájamānasya sīdorūṁ krdhi tvāyatā u lokām.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234 ; xviii. 303. In this ritual stanza *piāti gr̥ṇīhi* doubtless indicates the *pratigara*, or response, of the *Adhvaryu* priest, to the chant of the *Hotar* ; cf. Hillebrandt, *Ritualliteratur*, p. 101.

3.53.5^c, 6^c, yātrā ráthasya bṛható nidhānam.

3.53.7^{b+d} (Viṣvāmitra ; to Indra)

imé bhojá āṅgirasó virūpā divás putráso ásurasya vīrāḥ,
viṣvāmitrāya dádato maghāni sahasrasāvé prā tiranta āyuh.

10.67.2^b (Ayāsa Āṅgirasa ; to Brhaspati)

ṛtām śānsanta ṛjū dīdhyānā divás putráso ásurasya vīrāḥ,
vīraṁ padām āṅgirasó dádhanā yajñasya dhāma prathamām mananta.

7.103.10^d (Vasiṣṭha ; to the Frogs [*Parjanya*stutiḥ])

gómāyur adād ajāmāyur adāt pṛcñir adād dhárito no vāsūni,
gávām maṇḍúkā dáddataḥ ṣatāni sahasrasāvé prā tiranta āyuh.

We may render 3.53.7 : 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear. The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit : 'He that lows like a cow, bleats like a goat ; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes *sahasrasāva* in the sense of 'generation of thousand plants' (*sahasrasamkhyākā ośadhayaḥ sūyante*), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth : the hymn is a rain-charm ; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that *sahasrasāva* is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern' ; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^a, *mahās putráso ásurasya vīrāḥ*.

3.53.12^a (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahām índram átuṣṭavam,
viṣvāmitrasya rakṣati bráhmedām bhārataṁ jánam.

8.6.17^a (Vatsa Kāṇva ; to Indra)

yá imé ródasī mahī samīcī samājagrabhrt,
tāmobhir indra tām guhaḥ.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 yá imé ródasī mahí sám mātāreva dōhate,
 ṽmādeṣu sarvadhā asi.] ☞ refrain, 9.18.10^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—
 In 9.18.5 I suspect we must read sammātārā instead of sám mātārā, because the root duh does
 not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmitra; to Indra)

viçvāmitrā arāsata brāhméndrāya vajrīṇe,
 ṽkārād in naḥ surādhasaḥ.] ☞ cf. 1.23.6^c

8.24.1^b (Viçvāmanas Vaiyaçva; to Indra)
 sákhāya á çisāmahi brāhméndrāya vajrīṇe,
 stuṣā ũ sū vo nṛtamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kārād in naḥ surādhasaḥ: 1.23.6^c, kārātām naḥ surādhasaḥ.]

3.53.16^c (Viçvāmitra; to Vāc Sasarpārī)

sasarpārīr abharat túyam ebhyó 'dhi çrávaḥ pāñcājanyāsu kṛṣṭīṣu,
 pakṣyā návyam áyur dádhanā yām me pulastijamadagnāyo dadūh.

7.80.2^a (Vasiṣṭha; to Uṣas)
 eṣā syā návyam áyur dádhanā gūdhvī támo jyótiṣoṣā abodhi,
 ágra eti yuvatír áhrayānā ṽprācikitat sūryam yajñām agnīm.] ☞ 7.78.3^c

[3.53.18^c, bálām tókāya tánayāya jivāse: 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dāmyebhir ánrkāiḥ: 3.1.15^d, rákṣa ca no dāmyebhir ánrkāiḥ.

3.54.3^d: 1.58.7^d, saparyāmi práyasa yāmi rátnam.

3.54.5^{a+d} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)

kó addhā veda ká ihá prá vocat devān áchā pathyā ká sám eti,
 dādṛga eṣām avamā sādāñsi páreṣu yā gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)
 kó addhā veda ká ihá prá vocat kúta ájata kúta iyām viṣṛṣṭiḥ,
 arvāg devā asyā viśárjanenāthā kó veda yāta ābabhūva.
 10.114.2^d (Sadhri Vairūpa, or Gharma Tāpasa; to Viçve Devāḥ)
 tisró deṣṭrāya nīrṣṭr ūpāsate dirghaçrúto ví hí janánti váhnayaḥ,
 tāsām ní cikyuḥ kavāyo nidānam páreṣu yā gūhyeṣu vratéṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a
 formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká im dádaça ká ihá prá vocat;
 and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)
hīraṇyapaṇīḥ savitā sujihvās trīr ā divó vidátthe pátyamānaḥ,
devéṣu ca savitāḥ glókam ācṛer ād asmábhyam ā suva sarvátātīm.

3.56.5^d (The same)

trī śadhásthā sindhavas trīḥ kavínām utá trimātá vidáttheṣu samrāt,
rtāvarīr yóṣaṇās tisró ápyās trīr ā divó vidátthe pátyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231; ii. 54; iii. 243; Oldenberg, SBE. xlv. 302, RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Indra)

índro vícṡvair víryāḥ pátyamāna ubhé ā paprāu ródasī mahitvá,
puraṁdaró vṛtrahá dhr̥ṣṇúṣeṇaḥ saṁg̃f̃bhya na ā bhara bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gāutama; to Indra)

vavakṣá índro ámitam r̥j̥ṣy ubhé ā paprāu ródasī mahitvá,
átaç cid asya mahimá ví recy abhí yó víçvā bhúvanā babhúva.

8.25.18^c (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Sūrya)
pári yó raçmínā divó 'ntān mamé pr̥thivyāḥ,
ubhé ā paprāu ródasī mahitvá.

3.54.18^b: 1.24.10^c, ádabdhāni várūṇasya vṛatāni.

[3.54.20^b, dhruvákṣemāsa ilayā mādantaḥ: 3.59.3^a, anamivāsa ilayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
svádasva havyá sám iṣo didīhy asmadryāk sám mimīhi çrávāṁsi,
víçvān agne pṛtsú tāñ jeṣi çátrūn āhā víçvā sumānā didīhi naḥ.

5.4.2^d (Vasuçruta Ātreya; to Agni)

ḥavyavāḥ agnir ajāraḥ pitá no, vibhúr vibhávā sud̥ç̥ko asmé, 3.2.2^c
sugārhapatyāḥ sám iṣo didīhy asmadryāk sám mimīhi çrávāṁsi.

6.19.3^b (Bharadvāja; to Indra)

pr̥thū karāśnā bahulá gābhastī asmadryāk sám mimīhi çrávāṁsi,
yúthéva paçvāḥ paçupá dāmūnā asmāñ indrābhy ā vavṛtsvājāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256; for 5.4.2, ibid. 315; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d–22^d, mahád devānām asuratvām ékam: 10.55.4^d, mahán mahatyá asuratvām ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ, here Agni)
ní veveti palitó dūtá āsv antár mahāñç carati rocanéna,
vápūñṣi bibhṛad abhí no ví caṣṭe ḥmahád devānām asuratvām ékam.]

refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya; to Agni)

yām tvā jānāso abhī samcāranti gāva usṇām iva vrajām yaviṣṭha,
dūtó devānām asi mārtyānām antár mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115; ii. 65, 456, note; iii. 286; Oldenberg, Prol. 432; RV Noten, p. 257; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
anyāsyā vatsām rihati mimāya kāyā bhuvā ní dadhe dhenúr ūdhaḥ,
ṛtāsyā sá páyasāpinvatēla mahād devānām asuratvām ékam.]

refrain, 3.55.1^d—22^d

10.27.14^{cd} (Vasukra Āindra; to Indra)

bṛhān achāyó apalāçó árvā tasthāu mātā viṣito atti gārbhaḥ,
anyāsyā vatsām rihati mimāya kāyā bhuvā ní dadhe dhenúr ūdhaḥ.

Cf. Bergaigne, i. 321, 325; ii. 11, 72, 73, 73 note, 86 note, 106; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhā jājana,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

refrain, 3.55.1^d—22^d

10.10.5^b (Yami Vaivasvati; Saṁvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prā minanti vratāni véda nāv asyā ṛṭhivī utā dyāuḥ.

Cf. Muir, OST i. 181; Hillebrandt, Ved Myth. i. 528; v. Schroeder, Mysterium und Mumus, p. 283 — For 10.10.5^c cf. i. 69.7^a; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ ṛṭhivīm viçvādhaya ūpa kseti hitāmitro ná rája,
puraḥsādaḥ çarmasādo ná vīrāḥ: 1.73.3^{abc}, devó ná yāḥ ṛṭhivīm
... upakṣēti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
tripājasyó vṛṣabhó viçvārūpa utā tryudhā purudhā prajāvān,
tryanīkāḥ patyate māhināvān sá retodhā vṛṣabbhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasīṣṭha; to Parjanya)

sá retodhā vṛṣabbhāḥ çāçvatīnām tāsminn atma jāgatas tasthūṣaḥ ca,]

1.115.1^c

tān ma ṛtām pātu çatāçarādāya yūyām pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni; Bergaigne, i. 231; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. āsuraḥ pitā = dyāuṣ pitā in 5.83.6).

3.56.5^d, trīr ā divó vidáthe pátyamānāḥ: 3.54.11^b, trīr ā divó vidáthe pátyamānāḥ.

3.56.7^b: 1.71.9^c, rájanā mitrávárūnā supānī.

3.58.3—] *Part 1: Repeated Passages belonging to Book III* [208

3.58.3 = 1.118.3, except that 1.118.3 begins with pravādyāmanā, whereas 3.58.3 has in its place, suyūgbhir āçvāih.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhā yātām pathībhir devayānāih.

3.58.5^d: 1.183.4^d, dāsraṁ imé vām nidhāyo mādhunām.

3.58.8^d, pári dyāvāpṛthiví yāti sadyāḥ: 1.115.3^d, pári dyāvāpṛthiví yanti sadyāḥ.

[3.59.1^a, mitró jánān yātayati bruvāṇāḥ: 7.36.2^d, jánān ca mitró yatati bruvāṇāḥ.]

[3.59.1^b, mitró dadhāra pṛthivīm utā dyām: 6.51.8^b, námo dadhāra, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havýām ghṛtāvaj juhota: 7.47.3^d, síndhubhyo havýām, &c.]

[3.59.3^a, anamivāsa ilayā mādantaḥ: 3.54.20^b, dhruvákṣemāsa ilayā mādantaḥ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayām sumatáu yajñīyasyāpi bhadre sāumanasé syāma; 10.14.6^{cd}, téṣām vayām sumatáu yajñīyānām āpi, &c.

3.59.9^b (Viçvāmitra; to Mitra)

mitró devéṣv āyúṣu jánāya vṛktábarhiṣe,
iṣa iṣṭāvratā akah.

5.23.3^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

ṽiçve hí tvā sajóṣaso, jánāso vṛktábarhiṣaḥ,
hótāraṁ sádmasu priyām vyānti vāryā purí.

5.21.3^a

5.35.6^b (Prabhūvasu Āngirasa; to Indra)

ṽtvām íd vṛtrahantama, jánāso vṛktábarhiṣaḥ,
ugrām pūrvīṣu pūrvyām ḥāvante vājasātaye.

5.35.6^a

5.35.6^d

8.5.17^a (Brahmātithi Kāṇva; to Açvins)

jánāso vṛktábarhiṣo ḥaviṣmanto aramkṛtaḥ,
ṽyuvām havante açvinā.

1.14.5^c

1.47.4^d

8.6.37^b (Vatsa Kāṇva; to Indra)

ṽtvām íd vṛtrahantama, jánāso vṛktábarhiṣaḥ,
ḥāvante vājasātaye.

5.35.6^a

5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. káṇvāso vṛktábarhiṣaḥ, 1.14.5^c, q v.

3.60.3^d (Viçvāmitra; to Rbhus)

índrasya sakhyām ṛbhávaḥ sám ānaçur mánor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvām érire viṣṭví çámibhiḥ sukṛtaḥ sukṛtyāyā.

10.94.2^c (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti çatávāt sahásravād abhí krandanti háritebhir āsábhiḥ,

viṣṭví grāvāṇāḥ sukṛtaḥ sukṛtyāyā hótuç cit pūrve havirádyam āçata.

We render 3.60.3, 'The Rbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work' Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die R̥bhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the R̥bhu myth (see especially 4.33.4, 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣtvī çāmībhīḥ* in 3.60.3, and *viṣtvī grāvānah* in 10.94.2, the former is the mother; cf. *viṣesa* . . . *çāmībhīḥ* in 5.77.4, and the interesting epithets of the R̥bhus in their *nivid*, ÇÇ 8.20, *viṣtvī svapasah*, and *çamyā çamisthāh*. The expression *sukṛtāḥ sukrtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones, cf. *r̥bhāvah sukṛtāḥ suhastāḥ*, 7.35.12. The passage 3.54.12, where the R̥bhus are said to have fashioned the sacrifice *ūrdhvagrāvānah*, 'holding high the press-stones', may help to account for the slip of the pāda from R̥bhus to Grāvānah.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī ā viveça,
mahī mitrāsyā vāruṇasya māyā candréva bhānūrṇ ví dadhe purutrā.

10.80.2^b (Agni Sāucika, or Agni Vāiçvānara; to Agni)

agnér āpnasah samíd astu bhadrágnīr mahī ródasī ā viveça,
agnír ékaṁ codayat samātsv agnir vṛtrāṇi dayate purūṇi.

The *vṛṣā* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q.v.) See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣāsām* in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, *vadhūyūr iva yōṣaṇām*.

3.62.9^{ab} (Viçvāmītra; to Pūṣan)

yó viçvābhi vipāçyati bhūvanā sām ca pāçyati,
sá naḥ puṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)

yó viçvābhi vipāçyati bhūvanā sām ca pāçyati,

ṣá naḥ paṛśad áti dvīṣah.

☞ refrain, 10.187.10^c = 5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmītra; to Soma)

sómo jigāti gātuvid devānām eti niṣkr̥tām,
ṛtāsyā yónim āsādam.

5.21.4^d (Sasa Ātreya; to Agni)

devām vo devayajyāyāgnim ṛtā mārtyah,

sāmiddhaḥ çukra didīhy ṛtāsyā yónim āsadaḥ sasāsyā yónim āsadaḥ.

9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ṇdrasya soma rádhase, punāno hárdi codaya,

☞ 9.8.3^a

ṛtāsyā yónim āsādam.

9.64.22^c (Kaçyapa Mārica; to Soma Pavamāna)
indrāyendo marūtivate pávasva mádhumattamah,
ṛtásya yónim āsádam.

Cf. arkásya yónim āsádam, under 9.25.6; yónāv ṛtásya sídatam, 3.62.18^b; sídann itásya yónim ā, 6.16.35^c; and yónim ṛtásya sídata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlv. 243, 345.

3.62.16^{ab} (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
ā no mitrāvaruṇā ghr̥tāir gāvryūtim ukṣatam,
mādhvā rájāṁsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
ā no mitrāvaruṇā havyájus̥tīm ghr̥tāir gāvryūtim ukṣatam ilābhīh,
pr̥atī vām ātra vāram ā jānāya, pr̥itām udnó divyásya cāroḥ. cf. 7.65.4^c
8.5.6^c (Brahmātithi Kāṇva; to Aṇvins)
tā sudevāya dāçuse sumedhām ávitāriṇīm,
ghr̥tāir gāvryūtim ukṣatam.

Cf. ā no gāvryūtim ukṣatam ghr̥tēna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gāvryūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gāvryūtim ukṣatam ilābhīh. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhī no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrāvaruṇā havyájus̥tīm in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvryūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥atī prá yātam vāram ā jānāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyájus̥tīm.

3.62.18^a (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
gr̥ṇānā jamádagninā yónāv ṛtásya sídatam,
pātām sómam ṛtāvrdhā.

cf. 9.13.9^c

1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
bhadram id bhadrá kṛṇavat sárasvaty ákavāri cetati vājínīvatī,
gr̥ṇānā jamádagnivát stuvānā ca vasiṣṭhavát.
8.101.8^d (Jamadagni Bhārgava; to Aṇvins)
rātīm yád vām arakṣásam hāvāmahe yuvábhyām vājínīvasū,
prácīm hótṛām pratirántāv itām narā gr̥ṇānā jamádagninā.
9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
utā no gómatr̥ īso viçvā arṣa paristúbhah,
gr̥ṇānó jamádagninā.
9.65.25^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
pávate haryató háir gr̥ṇānó jamádagninā,
hinvánō gór ádhi tvaci.

The pāda-type gr̥ṇānā jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvrdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)

sákhe sákhāyam abhy á vavṛtsvācūm ná cakráṁ ráthyeva ráhnyāsmábhyaṁ
dasma ráhnyā,

ágne mṛṇíkām vāruṇe sácā vido marútsu viçvábhānuṣu,

tokāya tujé çuçucāna çām kṛdhy asmábhyaṁ dasma çām kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sú na etv adhvaró 'gná devēsu pūrvyāḥ,

ādityēsu prá vāruṇe dhṛtāvrate marútsu viçvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, Prol. pp. 141, 146 ; Beigaigne, Quarante Hymnes, p. 11 ; Hillebrandt, Ved. Myth. iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavré antáh : 5.31.3^c, práçodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama ; to Agni)

té gavyatá mánasā dṛdhrám ubdhám gá yemānám pári śántam ádrim,
dṛḥhám náro vácasā dáivyena vrajám gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama ; to Indra)

viçvāni çakró nāryāṇi vidvān, apó rireca sákhibhir nikāmāḥ,

cf. 4.16.6^a

áçmānám cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvám agne yájamānā ānu dyūn viçvā vásu dadhire vāryāṇi,

tvāya sahá dráviṇam ichāmānā vrajám gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijaḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf Ludwig, Der Rig-Veda, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^a, gāvyam cid ūrvām uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama ; to Agni)

néçat támo dúdhitam rócata dyāur úd devyá usáso bhānúr arta,

á súryo bṛhatás tiṣṭhad ájraṇ ṛjú mārteṣu vṛjiná ca páçyan.

6.51.2^c (Ṛjigvan Bhāradvāja ; to Viṣve Devah)
 véda yás trīṇi vidāthāny eṣāṁ devānāṁ jānma sanutár ā ca viprah,
 ṛjū mārteṣu vrjinā ca pácyann abhí caṣṭe sūro aryá éván.
 7.60.2^d (Vasiṣṭha ; to Mitra and Varuṇa)
 eṣá syá mitrāvaruṇā nrcákṣā ubhé úd eti sūryo abhí jmán,
 1 viṣvasya sthātúr jágataḥ ca gopá 1 ṛjū mārteṣu vrjinā ca pácyann.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322 ; RV. Noten, p. 403. The repeated páda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama ; to Agni)
 viṣveṣāṁ áditir yajñīyānāṁ viṣveṣāṁ átithir mānuṣāṇām,
 agnir devānāṁ áva āvṛṇānāḥ sumrīkó bhavatu jātávedāḥ.

6.47.12^b (Garga Bhāradvāja ; to Indra)=
 10.131.6^b (Sukṛti Kākṣivata ; to Indra)
 indrah sutráṁā svāvaṁ ávobhiḥ sumrīkó bhavatu viṣvāvedāḥ,
 bādhatāṁ dvēṣo ábhayaṁ kṛṇotu 1 suvīryasya pátayah syāma. 1

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvāvedāḥ for jātávedāḥ, and thinks that this is due to assimilation to viṣveṣāṁ áditir . . . viṣveṣāṁ átithir in the same stanza. The present item, however, shows that the parallel páda with viṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^d ; 8.23.25^a, atithim mānuṣāṇām.

4.2.1^a : 1.77.1^c, yó mártyeṣv amṛta ṛtāvā.

[4.2.2^a, ihá tvām sūno sahaso no adyá : 1.58.8^a, áchidrā sūno, &c. ; 6.50.9^a, utá tvām sūno, &c.]

[4.2.18^{ab}, á yūthéva kṣumāti paṣvó akhyad devānāṁ yáj jānimānty ugra : 7.60.3^d, sám yó yūthéva jānimāni caṣṭe ; 8.25.7^{ab}, ádhi yá brható divò 'bhi yūthéva pácyatah.]

4.2.20^a : 1.73.10^a, etá te agna ucáthāni vedhāḥ.

[4.2.20^c, úc chocasva kṛṇuhí vāsyaso naḥ : 8.48.6^b, prá cakṣaya kṛṇuhí, &c.]

4.3.1^b (Vāmadeva Gāutama ; to Agni)
 á vo rájanam adhvaráśya rudráṁ hótāraṁ satyayájāṁ ródasyoḥ,
 agnir purá tanayitnór acittāḍ dhīraṇyarūpam ávase kṛṇudhvam.

6.16.46^c (Bharadvāja ; to Agni)
 vití yó devām márto duvasyéd agnīm 1 itādhvaré haviṣmān,
 hótāraṁ satyayájāṁ ródasyor 1 uttānāhasto námasā vivāset. 1

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyēva pātya uṇatī suvāsāḥ.

[4.3.8^d, sādha divo jātavedaḥ cikittvān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī smā vṛṣabhāḥ cid aktāḥ pumān agniḥ pāyasā prsthyēna,
āspandamāno acarad vayodhā vṛṣā cūkrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpur nū tāt cikituse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pipāya sakṛc cūkrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing, he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache' here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyaḥ. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, cūkrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrīm vy āsan bhidāntaḥ sām āngiraso navanta góbhiḥ,
ṇunām nāraḥ pāri śadann uśāsam āviḥ svār abhavaj jāté agnāu.

10.88.2^b (Mūrdhanvat, an Āngirasa, or Vāmadeva; to Śūrya and Vaiṣvānara)
gṛpām bhūvanām tāmāśpagulham āviḥ svār abhavaj jāté agnāu,
tāsya devāḥ pṛthivī dyāur utāpó ranayann ośadhiḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛpāt for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viṣvam uśāḥ (cf. also 5.2.9; 6.17.3)

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330 —For navanta, emendable to anavanta, see Grassmann's Lexicon, s. v.; Oldenberg, Prol. 73, RV Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

urdhvō bhava prāti vidhyādhy asmād āviṣ kṛṇuṣva dāivyāny agne,
āva sthūrā tanuhi yātujūnām jāmim ājāmim prā mṛṇīhi ṣātrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
nī tigmāni bhrācāyan bhrācāny āva sthūrā tanuhi yātujūnām,
ugrāya te sāho balaṁ dadāmi pratītyā ṣātrūn vigadēṣu vṛca.

For the repeated pāda cf. 2.33.14^c, 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yās tvā nītyena haviṣā yā ukthāih: 6.5.5^a, yās te yajūna samīdhā yā ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayā te agna samīdhā vidhema prāti stōmaṁ ṣasyāmānaṁ grbhāya.
dāhāṣāso rakṣāsaḥ pāhy asmān druho nidō mahāmaho avadyāt.

7.14.2^a (Vasistha Maitravaruni; to Agni)
vayām te agne samīdhā vidhema vayām dācema suṣutī yajatra,
vayām ghṛtēnādhvarasya hotar vayām deva haviṣā bhadrācoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahasraretā vṛṣabhās tūviṣmān: 2.12.12^a, yāḥ saptāraçmir vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prā tām agnīr babhasat tigmājambhas tāpiṣṭhena ṣociṣā yāḥ surādhaḥ,
prā yē minānti vāruṇasya dhāma priyā mitrāsya cētato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmītra; to Indra)
tvām ha tyād ṇayā indra dhīro 'sīr nā pārva vṛjinā ṇṇāsi,
prā yē mitrāsya vāruṇasya dhāma yūjam nā jānā minānti mitrām.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd extactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrā).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions Grassmann supplies ā before minānti, but the verb has the preposition prā in the third pāda, and pra + ā + mi does not exist. Oldenberg, Prol. p. 74, reads prā minānti in pāda d, having, apparently, overlooked prā in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Vaiçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padám véh: 3.5.5^a, pāti priyām ripo ágram padám véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámūro hótā ny āsādi vikṣv āgnīr mandró vidātheṣu pracetāh,
ūrdhvām bhānūm savitā devó aṣred drapsām dávidhvaḍ gaviṣo ná

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām bhānūm savitā devó aṣred drapsām dávidhvaḍ gaviṣo ná
sātvā,

ānu vratām vāruṇo yanti mitró yāt sūryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām ketūm savitā devó aṣrej jyótir viṣvasmāi bhūvanāya kṛvān,
cf. 1.92.4^c

āprā dyāvāprthivī antárikṣam, ví sūryo raṁmibhiḥ cékitānah.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Aṣvins)

ví céd uchánty aṣvinā uṣāsah āprā vām brahmāni kārāvo bharante,

cf. 6.67.10^d

ūrdhvām bhānūm savitā devó aṣred bṛhád agnāyaḥ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a, 14.2^a, 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, ūrdhvām bhānūm savitā *iva* aṣred; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, ūrdhvām bhānūm savitā dyām ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsā in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujūrñī rātīni gṛhātāci: 6.63.4^b, prā rātir eti jūrñīni gṛhātāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇīd devātātīm urāṇāh.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhīṣi samidhāné agnā ūrdhvó adhvaryur jujusāṇó asthāt,
pāry agnīḥ paṇupā ná hótā triviṣṭy eti pradīva urāṇāh.

6.52.17^a (Rjigvan Bhāradvāja; to Viṣve Devāh)

stīrṇé barhīṣi samidhāné agnāu sūkténa mahā nāmasā vivāse,
asmín no adyā vidāthe yajatrā viṣve devā haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitādrur eti hótāgnīr mandró mādhuvaḥ ṛtāvā,
drāvanty asya vājīno ná gókā bhāyante viṣvā bhūvanā yád ābhṛāt.

7.7.4^d (Vasiṣṭha Maitravaruṇi; to Agni)

sadyo adhvaré rathirám jananta mánuṣāso vícetaso yá eṣām,
viçám adhāyi viçpátir duronè 'gnír mandró mádhuvacā rtávā.

4.6.11^{cd} (Vāmadeva Gāutama; to Agni)

ākāri bráhma samidhāna túbhyañ çānsāty ukthám yájate vy ù dhāh,
hótāram agnīm mánuṣo ní ṣedur namasyánta uçijāḥ çānsam āyóḥ.

5.3.4^{cd} (Vasuçruta Ātreya; to Agni)

táva çriyá sudrço deva devāḥ purú dádhanā amrtam sapanta,
hótāram agnīm mánuṣo ní ṣedur daçasyánta uçijāḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyá- and daçasyá-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama; to Agni)

ayám ihá prathamó dhāyi dhātṛbhir hótā yájiṣṭho adhvaréṣv ídyaḥ,
yám ápnavāno bhṛgavo virurucúr vāneṣu citráṃ vibhvañ viçé-viçe.

8.60.3^c (Bharga Prāgātha; to Agni)

ágne kavír vedhá asi hótā pāvaka yáksyaḥ,
mandró yájiṣṭho adhvaréṣv ídyo víprebhiḥ çukra mánmabhiḥ.]

cf. 1.127.2^c

Of. 5.22 1^{cd}, yó adhvaréṣv ídyo hótā mandrátamo viçí, containing an almost perfect blend of the wordings of the repeated pádas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yáç carṣañír abhi.

[4.7.8^d, vidúṣṭaro divá āródhanāni; 4.8.4^c, vidvāñ āródhanam divāḥ.]

4.7.9^a, kṛṣṇám ta éma rúcataḥ puró bhāḥ: 1.58.4^d, kṛṣṇám ta éma ruçadūrme ajara.

[4.7.10^b, yád asya vāto anuvāti çociḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti çociḥ; 10.142.4^c, yadā te vāto anuvāti çociḥ.]

4.8.1^b: 8.102.17^c, havyavāham ámartyam; 3.10.9^c, havyavāham ámartyañ sahovṛdham.

4.8.2^c: 1.1.2^c, sá devāñ éhá vakṣati.

[4.8.4^c, vidvāñ āródhanam divāḥ: 4.7.8^d, vidúṣṭaro divá āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama; to Agni)

té rāyá té suvíryāḥ sasavāñso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54(Vāl.6).6^d (Mātariçyan Kāva; to Indra)

ājipate nṛpate tvām id dhī no vāja ā vaksi sukrato,
vītī hōtrābhīr utā devāvītibhiḥ sasavāṁso ví çṛṇvire.

In 8.54(Vāl.6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, II. 439). The presence in the stanza of ājipate and sasavāṁsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḷakhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛṣā mahān asi: 1.36.12^d, sá no mṛṣa mahān asi.]

4.9.5^a (Vāmadeva Gāutama; to Agni)

vēṣi hy ādhvarīyatām upavaktā jānānām,
havyā ca mānuṣānām.

6.2.10^a (Bharadvāja Bārhaspatya; to Agni)
vēṣi hy ādhvarīyatām āgne hōtā dāme viçām,
samṛdho viçpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5. 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348 It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du geniessest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice' Grassmann is far afield as regards 4.9.5. 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly. 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du' The enclitic ca in 4.9.5^a is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyé rukmó ná rocata upāké: 7.3.6^b, ví yád rukmo ná rócasa upāké.]

4.11.5^d (Vāmadeva Gāutama; to Agni)

tvām agne prathamām devayānto devām mártā amṛta mandrájihvam,
dveṣoyūtām ā vivāsanti dhībhīr dāmūnasām grhāpatīm āmūram.

5.8.1^d (Isa Ātreya; to Agni)

tvām agna ṛtāyāvah sám idhire pratnām pratnāsa ūtāye sahaskrta,
puruçeandram yajatām viçvādhāyasām dāmūnasām grhāpatīm vā-
reṇyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya
rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama; to Agni)

agnir iḥe brhatāḥ kṣatriyasya agnir vājasya paramāsya rāyāḥ, cf. 4.12.3^b
dādhati rātnām vidhaté yāvīṣṭho vy ānuṣān mártāya svadhāvam.

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāsyā prācetasam ṽahnīm devā akr̥vata, 3.11.4^c
dádhati rātnam vidhaté suvīryam agnir jánāya dācūse.

The preposition *vi* which lumps, with sharp tmesis, behind its verb *dádhati* in 4.12.3^{cd}, impresses me as secondary — Cf. the parallel *pādas* under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Çailūṣi, or Anhomuc Vāmadevya; to Viṣve
Devāḥ, here Agni)

yāthā ha tyād vasavo gāuryām cit padī ṣitām āmuñcatā yajatrāḥ,
evó šv āsmān muñcatā vy āñhaḥ prá tāry agne pratarām na āyuh.

Cf. Neisser, Bezz. Beitr. vii 235. A number of passages more or less parallel to *pāda* d are listed by Aufrecht in the Preface to the second edition of his *Rig-Veda*, p. xxviii, nr. 109; particularly 10.59 1^a, prá tāry āyuh pratarām návīyah.

[4.13.1^c, yātām aṇvinā sukṛto duroṇām: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, ūrdhvām bhānūm savitā devó aṇret; 4.6.2^c, ūrdhvām bhānūm
savitévāṇret; 4.14.2^a, ūrdhvām ketūm savitā devó aṇret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ katháyām nyāññ uttānó 'va padyate ná,
káyā yāti svadhāyā kó dadarṇa divá skambhāḥ sámṛtaḥ pāti nākam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, ūrdhvām ketūm savitā devó aṇret: 4.6.2^c: ūrdhvām bhānūm savitévāṇret;
4.13.2^a; 7.72.4^c, ūrdhvām bhānūm savitā devó aṇret.

4.14.2^b, jyótir víḡvasmāi bhúvanāya kr̥vān: 1.92.4^c, jyótir víḡvasmāi bhúvanāya
kr̥vatí.

4.14.2^c: 1.115.1^c, áprā dyāvāpr̥thiví antárikṣam.

4.14.3^d, usá lyate suyújā ráthena: 1.113.14^d, óśā yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Aṇvins)

á vām váhiṣṭhā ihá té vahantu ráthā áḡvāsa usáso vyūṣṭāu,
imé hí vām madhupéyāya sómā ṽasmín yajñé vṛṣaṇā mādayethām.]

cf. 1.184.2^a

4.45.2^b (Vāmadeva; to Aṇvins)

ṽud vām pr̥kṣásō mādhumanta irate, ráthā áḡvāsa usáso vyūṣṭiṣu,

cf. 4.45.2^a

apornuvántas táma á páriṽṛtam svār ná ḡkrām tanvánta á rájah.

For 4.45.2 see Pischel, Ved. Stud. ii 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of *pr̥kṣá* note this parallel, which seems to support his rendering of the word by 'swift'; cf. *váhiṣṭhā* in 4.14.4^a.

[4.14.4^d, *asmīn yajñe vṛṣaṇā mādayethām* : 1.184.2^a, *asmé ū śi vṛṣaṇā*, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)
pāri vājapatiḥ kavīr agnīr havyāny akramīt,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣtuto 'pó devó ví gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda of *dhattām rātnāni dācūṣe*, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)
tām ārvantaṁ ná sānasīm aruṣām ná divāḥ ṣiḥum,
marmrjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm gr̥ṇihī vipra ṣuṣmīṇam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg *ibid.* p. 362 ; cf. also Max Muller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen ent' ; see also Bergaigne, iii. 166. The sequence *ārvantaṁ . . . marmrjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjanam* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārāt sāhadevyāt.*

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé ā paprāu ródasi mahitvā.*

[4.16.6^a, *viṣvāni ṣakró nāryāni vidvān* : 7.21.4^b, *āpānsi viṣvā nāryāni vidvān.*]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantaṁ uḥjo ví vavruḥ.*

4.16.12^d : 1.174.5^c, *prá súraḥ cakrām vṛhatād abhīke.*

[4.16.20^b, *brāhmākarma bhīgavo ná rátham* : 10.39.14^b, *ātaksama bhīgavo*, &c.]

Cf p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =

4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)

nū śṭutá indra nū grṇāná īṣam jaritré nadyò ná pīpeḥ,

ākārī te harivo brāhma nāvyaṁ dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvapṛthivyāu)

nū rodasī brhādbhir no várūthāiḥ pātnivadbhir iṣayanti sajóṣāḥ,

urucī viḥve yajaté ní pātaṁ dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvām mahān indra túbhyaṁ ha kṣá ánu kṣatrām mañhánā manyata dyáuh,

tvām vṛtrām çavasā jaghanván srjáḥ síndhūṁr áhinā jagrasānān.

10.111.9^a (Aṣṭādaṁstra Vāirūpa; to Indra)

srjáḥ síndhūṁr áhinā jagrasānān ád íd etāḥ prá vivijre javéna,

múmuksamāṇā utá yá mumucré 'dhéd etá ná ramante nítiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, 1. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit. 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still' The expression, múmuksamāṇā utá yá mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten', similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)

bhinád girīm çavasā vājram iṣṇān avīṣṇvānāḥ sahasānā ójah,

vádhīd vṛtrām vājreṇa mandasānāḥ sārann ápo jávasā hatāvrsṇīḥ.

10.28.7^c (Vasukrapatni; to Indra)

evá hí mām tavāsaṁ jajñiúr ugrām kárman-karman vṛṣaṇam indra devāḥ,

vádhīm vṛtrām vājreṇa mandasānó 'pa vrajām mahinā dāçūṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing, the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests Indradevāḥ for indra devāḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task. I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vádhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vádhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmatuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hāntā vtrām vājreṇa mandasānāḥ; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta ācāyanam āhim vājreṇa maghavan ví vṛcchah:
4.19.3^{cd}, saptā prāti pravāta ācāyanam āhim vājreṇa ví riṇā aparvān.]

[4.17.14^d, tvacó budhné rájaso asyá yonāu: 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyānta indram sakhyāya viprā aṇvāyānto vṛṣṇam vājāyantaḥ,
janīyānto janidām āksitotim ā cyāvayāmo 'vaté ná kócam.

10.131.3^{cd} (Sukṛti Kākṣivata; to Indra)

nahí sthūry ṛtuthā yātām āsti nótā grāvo vivide saṅgamēṣu,

gavyānta indram sakhyāya viprā aṇvāyānto vṛṣṇam vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling India, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3. 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszugeht, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sänger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.17.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyā syāma rathyaḥ sadāsāḥ.

[4.18.4^c, nahí nv āsya pratimānam āsti: 6.18.12^c, nāsya cātrur ná pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā ródasī aprṇāḥ jāyamānaḥ; 3.6.2^a; 7.13.12^b, ā ródasī aprṇā
jāyamānaḥ.

4.18.7^d: 4.19.8^b, vrtrām jaghanvān asrjad ví síndhūn; 1.80.10^d, vrtrām jaghanvān asrjad.

4.18.11^d (Samvāda Indrāditivāmadevānām)

utā mātā mahiṣām ānv avenad amī tvā jahati putra devāḥ,
āthābravid vrtrām indro haniṣyān sākhe viṣṇo vitarām ví kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām ví kramasva dyāur dehī lokām vājraya viskābhe,
hānāva vrtrām riṇācāva síndhūn indrasya yantu prasavé visrṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest" ' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid... sākhe viṣṇo vitarām ví kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc, their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d · 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, āhann āhim pariśāyānam āraṇah.

[4.19.3^{cd}, saptā prāti pravāta āśāyānam āhim vājreṇa ví riṇā aparvān: 4.17.7^{cd},
tvām prāti pravāta āśāyānam āhim vājreṇa maghavan ví vṛcāḥ.]

4.19.5^d (Vāmadeva, to Indra)

abhī prá dadrur jānayo ná gārbham ráthā iva prá yayuḥ sākām ādrayaḥ,
ātarpayo visṛta ubjá ūrmīn tvām vṛtān ariṇā indra síndhūn.

4.42.7^d (Trasadasyu Paurukutsya; to Indra and Varuṇa)

viduṣ te viçvā bhūvanāni tāsyā tá prá braviṣi vāruṇāya vedhaḥ,
tvām vṛtrāṇi çṛṇviṣe jaghanvān tvām vṛtān ariṇā indra síndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. ii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (çṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vrtrām jaghanvān asrjad ví síndhūn; 1.80.10^d, vrtrām jaghanvān asrjat.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imām yajñām tvām asmākam indra puró dádhāt saniṣyasi krátuṁ naḥ,
çvaghníva vajrin sanāye dhānānām tvāyā vayām aryá ājūm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa ?)

sūraç cid rátham páritakmyāyām pūrvam karad uparam jūjuvāṁsam,
bhārac cakrām étaçah sám riṇāti, puró dádhāt saniṣyati krátuṁ naḥ.
§ 4.20.3^h

The repeated páda fits well in 4.20.3, is dubious in 5.31.11 Cf. under 1.121.13^b.

[4.20.6^d, udnéva koçam vásunā nyṣṭam: 10.42.4^c, kóçam ná pūrnām vásunā nyṣṭam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.21.10^b, hāntā vrtrām várivah pūrāve kah: 1.63.7^d, anho rájan várivah pūrāve kah.

4.21.10^d (Vāmadeva; to Indra)

evá vásva índraḥ satyāḥ samráḍ dhāntā vrtrām várivah pūrāve kah. § 1.63.7^d
pūruṣṭata krátvā naḥ çagdhī rāyo bhakṣiyā té 'vaso dāivyasya.

5.57 7^d (Çyāvāçva Ātreya; to Maruts)

gómad áçvāvad ráthavat suvīram candrávad rádho maruto dadā naḥ,
prāçastim naḥ kṛnuta rudriyāso bhakṣiyā vó 'vaso dāivyasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jáyamāno mahó vājebhir mahádbhiç ca çuṣmāiḥ,
dádhanō vājram bāhvōr uçāntām dyām ámena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nivyābhir jaritāram áchā mahó vājebhir mahádbhiç ca çuṣmāiḥ,
puruvírabhir vṛṣabha kṣitínām á girvaṇaḥ suvitāya prá yāhi.

For mahó vājebhiḥ see Pischel, Ved Stud 1. 11 note (cf. ibid. 268, note), Oldenberg, ZDMG. lv. 271.

[4.22.5^b, víçveṣv ít sávaneṣu pravácya · 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácya.]

4.22.9^d (Vāmadeva; to Indra)

asmé vārsiṣṭhā kṛṇuhi jyēṣṭhā nṛmṇāni sattrá sahure sáhānsi,
asmábhyam vrtrá suhánāni randhi jahí vādhar vanúṣo mártasya.

7.25.3^c (Vasiṣṭha Maitrāvaruṇi; to Indra)

çatām te çiprinn utāyah sudāse saḥāśraṁ çāṁsā utā rātīr astu,
jahī vādhar vanūṣo mārtyasyāsmé dyumnām ādhi rātnaṁ ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ:
3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma ṛtānām: 1.165.13^d, eṣām bhūta nāvedā ma
rtānām.]

[4.23.10^c, ṛtāya pṛthvī bahulē gabhīrē: 10.178.2^c, ūrvī nā pṛthvī bāhule gābhīre.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvāḥ kṛṇvata trām: 1.72.5^c, ririkvānsas tanvāḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva; to Indra)

tām in nāro vī hvayante samīké [ririkvānsas tanvāḥ kṛṇvata trām,] 1.72.5^c
mithó yāt tyāgām ubhāyāso āgman nāras tokāśya tánayasya sātāu.

7.82.9^d (Vasiṣṭha; to Indra and Varuṇa)

asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasā,
yād vām hāvanta ubhāye ādha sprdhī nāras tokāśya tánayasya sātīṣu.

Cf. 6.19.7^c, yēna tokāśya tánayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva; to Indra)

tāsmā agnīr bhārataḥ çarma yaṁsaj jyók paçyāt sūryam uccārantam,
yā indrāya sunāvāmēty āha nāre nāryāya nṛtamāya nṛṇām.

6.52.5^b (Rijivān Bhāradvāja; to Viçve Devāḥ)

viçvadānīm sumānasah syāma paçyema nū sūryam uccārantam,
tāthā karad vāsupatīr vāsūnām devān ōhānō 'vasāgamīṣṭhaḥ.

7.104.24^d (Vasiṣṭha; to Indra)

indra jahī pūmānsaṁ yātudhānam utā striyaṁ māyāyā çāçadānām,
vīgrivāso mūrādevā ṛdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gāupāyana, and others; to Nirṛti and Soma)

mó śu naḥ soma mrtyāve parā dāḥ paçyema nū sūryam uccārantam,
dyūbhir hitō jarimā sū no astu paratarām sū nirṛtir jīhitām.

10.59.6^c (Bandhu Gāupāyana, and others; to Asunīti)

āsunīte pūnar asmāsu cākṣuḥ pūnaḥ prāṇam ihā no dhehi bhógam,
jyók paçyema sūryam uccārantam ānumate mṛṇāyā naḥ svastī.

5.37.1^d (Atri Bhāuma; to Indra)

sām bhānūnā yatate sūryasyājūhvāno ghṛtāpṛsthāḥ svāñcāḥ,
tāsmā āmṛdhṛā uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf the pāda, jyók ca sūryaṁ dr̥cé, under 1.23.21.—For devān ōhānah in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV Noten, p. 403

[4.25.5^b, urv āsmā āditiḥ çārma yaṁsat: 1.107.2^d; 4.54.6^d, adityāir no āditiḥ, &c.]

[4.26.2^d, māma devāso ānu kētam āyan: 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrā pūramdhir ajahād ārātḥ: 4.27 2^c, Irmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i 212 ff.; Bloomfield, JAOS xvi. 19; Ludwig, Ueber Methode, p 65 ff.; Sieg, Sagenstoffe, p 88 ff

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apó mánave sasrútas kaḥ,
āhann āhim áriṇāt saptá síndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsa Āṅgīrasa; to Brhaspati)

indro mahnā maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,

āhann āhim áriṇāt saptá síndhūn devāir dyāvāpṛthivī prāvataṁ nah. 10.67.12^c

1.31.8^d

Cf. 2 12.3^a, yó hatvāhim árināt saptá síndhūn

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā ní khidat sūryasyéndraç cakráṁ sáhasā sadyá indo,
ádhi ṣṇúnā bṛhatá vartamānam mahó druho ápa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahó druho ápa viçvāyu dhāyi vájrasya yát pátane pádi çuṣṇah,

urú śá sarátham sárathaye kar indrah kútsāya sūryasya sātáu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ā na stutá úpa vājebhir utí indra yāhi hāribhir mandasānāḥ,
tirāç cid aryāḥ sávanā purúṇy āṅgūśebhir gr̥ṇanāḥ satyārādhaḥ.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīç cid dhī tvé tuvikūrmīn āçāso hāvanta indrotāyaḥ,

tirāç cid aryāḥ sávanā vaso gahi çaviṣṭha çrudhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8 66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of arī) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between viçva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viçvágūrto aristutah by 'der von allen Geruhmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo hy anyó ariṣ ājagāma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ἑλόν καὶ μέγος) and krstáyah in 1.4.6. The pāda 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of τιῆς cid aryah has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

çatām açmanmāyīnām purām indro vy āsyat,
dīvodāsāya dāçūṣe.

6.16.5^b (Bharadvāja; to Agni)

tvām imā vāryā purū dīvodāsāya sunvaté,
bharadvājāya dāçūṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvām çatāny āva çambarasya pūro jaghantḥapratīni dāsyoh,
āçikṣo yātra çācyā çacivo dīvodāsāya sunvaté sutakre bharadvājāya
grṇaté vāsuni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahasrā trīṇçatām hāthāih,
dāsānām indro māyāyā.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)

tvām nṛbhir nṛmaṇo devāvitāu bhūrṇi vṛtrā haryaçva haṁsi,

tvām nī dāsyum cūmurim dhūnim cāsvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, kariṣyā indra pāuṇsyam: 8.3.20^d; 32.3^c, kṛṣé tād indra pāuṇsyam.]

[4.31.4^a, abhī na ā vavṛtsva: 10.83.6^c, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)

asmān ihā vṛṇiṣva sakhyāya svastāye,
mahó rāyē divítmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)

indrā nū pūṣāṇā vayām sakhyāya svastāye,
huvēma vājasātaye.

5.35.6^d

4.31.12^b: 8.97.6^d, indra rāyā pāṛṇasā; 1.129.9^a, tvām na indra rāyā pāṛṇasā.

4.32.1^c, mahān mahībhir ūtibhiḥ: 3.1.19^{ab}; 3.1.18^{cd}, ā no gahi sakhyébhiḥ
gīvēbhir mahān mahībhir ūtibhiḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyāthā yād dītsasi stutó maghām,
stotṛbhya indra girvaṇaḥ.

8.14.4^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana; to Indra)

nā te vartāsti rādhasa indra devó ná mártyaḥ,
yād ditsasi stutó maghām.

8.32.7^b (Medhātithi Kāṇva; to Indra)

vayám ghā te āpi śmasi stotāra indra girvaṇaḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhí tvā gótamā girā.

4.32.11^c (Vāmadeva; to Indra)

tā te grṇanti vedhāso yāni cakārtha pāuṇsya,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)

mātsvā suçīpra hariṇas tād imaḥ te tvé ā bhūṣanti vedhāsaḥ,
tāva grāvāṇsy upamāny ukthya sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīvr̥dhanta gótamā indra tvé stómavāhasaḥ,
āīṣu dhā vīrāvad yācaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)

āīṣu dhā vīrāvad yāca uṣo maghoni sūrīṣu,
yé no rādhaṇsy āhrayā maghāvāno ārāsata [sūjāte aṇvasūnṛte.]

☞ refrain, 5.79.1^e—10^e

The cadence, vīrāvad yācaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)

yāc cid dhī śācavatām āsīndra sādharmaṇas tvām,
tām tvā vayām havāmahe.

8.43.23^a (Virūpa Āṅgīrasa; to Indra)

tām tvā vayām havāmahe gr̥ṇvāntaṁ jātāvedasam,
agne ghnāntam āpa dvīṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, ád id devānām úpa sakhyām āyan: 9.97.5^a, índur devānām úpa sakhyām āyān.]

4.33.3^a (Vāmadeva; to Ṛbhus)

púnar yé cakrúḥ pitārā yúvānā sánā yúpeva jaraṇā cāyānā,
te vājo víbhvān ṛbhúr índravanto mādhusaraso no 'vantu yajñām.

4.35.5^a (The same)

çácyākarta pitārā yúvānā çácyākarta camasām devapānam,
çácyā hāri dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rátham yé cakrúḥ suvṛtaṁ nareṣṭhām yé dhenúm viçvajúvam viçvárūpām,
tá á taksantv ṛbhávo rayīm naḥ svávasaḥ svápasah suhástāḥ.

4.36.2^a (The same)

rátham yé cakrúḥ suvṛtaṁ sucétasó 'vihvarantaṁ mánasas pári dhyáya,
tān ū nv āsyá sávanasya pitāya á vo vāja ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6

4.34.2^c, sám vo mādā ágmata sám púramdhiḥ: 1.20.5^a, sám vo mādāso agmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajósā indra váruṇena sómam sajósāḥ páhi girvaṇo marúdbhiḥ,
agrepábhīr ṛtupábhīr sajósā gnáspátnībhī ratnadhábhīr sajósāḥ.

6.40.5^d (Bharadvāja; to Indra)

yád indra divi párye yád ídhag yád vā své sádane yátra vási,
áto no yajñām ávase niyútvan sajósāḥ páhi girvaṇo marúdbhiḥ.

[4.34.9^d, víbhvo nárah svapatyāni cakrúḥ: 7.91.3^d, víçvén nárah svapatyāni cakruḥ.]

4.34.10^b, rayīm dhatthá vāsumantaṁ puruṣm: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattā, &c.; 1.159.5^d, rayīm dhattā vāsumantaṁ
çatagvīnam; 4.49.4^b, rayīm dhattā çatagvīnam.

4.35.2^d (Vāmadeva; to Ṛbhus)

ágann ṛbhūnām ihá ratnadhéyam ábhūt sómasya sūsutasya pīth,
sukṛtyāyá yát svapasyāyá cañ ékaṁ vicakrá camasām caturdhá.

4.36.4^a (The same)

ékaṁ ví cakra camasám cāturvayam, níṣcármano gám aríṇta dhrtibhih,

1.161.7^a

áthā devéṣv amṛtatvám ānaṣa ṣṛṣṭí vājā ṛbhavas tād va ukthyām.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 29f, and our p 18

4.35.5^a, śacyākarta pitārā yuvānā: 4.33.3^a, pūnar yé cakrūḥ pitārā yuvānā.

4.36.1^a, anaṣvó jató anabhiṣṭur ukthyāḥ: 1.152.5^a, anaṣvó jató anabhiṣṭur árvā.

4.36.2^a, rátham yé cakrūḥ suvṛtam sucétasaḥ: 4.33.8^a, rátham yé cakrūḥ suvṛtam nareṣṭhām.

4.36.4^a, ékaṁ ví cakra camasám cāturvayam: 4.35.2^d, ékaṁ vicakrá camasám caturdhā.

4.36.4^b: 1.161.7^a, níṣcármano gám aríṇta dhrtibhih.

[4.36.8^c, dyumántam vājam víṣaṣṣmam uttamám: 9.63.29^d; 67.3^c, dyumántam ṣṛṣṣmam uttamám.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihá prajám ihá rayīm rārāṇā ihá ṣrávo virávat takṣatā naḥ,
yéna vayám citayémáty anyán tám vājam citráam ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya; to a Yajamāna)

āpaṣyam tvā mánasā cékítanam tāpaso jātām tāpaso vibhūtam.

ihá prajám ihá rayīm rārāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheisst dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékítanam, so that the result would be 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda: 'drum hieher schenkend' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyana, he putrakāma... sa tvam ihāsmiṇ loke prajām... rārāṇo ramayan rayīm dhanam ihāsmiṇ loke ramayan prajāyā prajanena prá jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaṣyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajapati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16, BrhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children' The grammatical difficulty in *rāñāṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rārāṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf Geldner, *Ved. Stud.* 1. 169, bottom.

[4.37.1^b, *dēvā yātā pathībhir devayāñāḥ* : 7.38.8^d, *trptā yāta*, &c. ; cf. under 1.183.6.]

4.37.5^a (Vāmadeva ; to Ṛbhus)

ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamañ yūjam,
indrasvantarñ havāmahe sadāsātamañ aṇvīnam.

8.93.34^b (Sukakṣa Āṅgīrasa ; to Indra)

indra iṣe dadātu na ṛbhukṣaṇam ṛbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus ; see Hillebrandt, *Ved. Myth.* III. 138 ff. A literal translation of 4.37.5 is 'O ye Ṛbhukṣaṇ (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje) ; that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayīm yūjam cf. 5.20.1 ; 7.43.5 ; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣaṇ, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra : 'May Indra bestow upon us for comfort wealth that is ṛbhukṣaṇ ("slays the strong"), stout (ṛbhū) ; may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s.v. *rbhukṣaṇ*, would emend *rbhukṣaṇam* in 8.93.34 to *rbhukṣaṇo*, matching 4.37.5^a ; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has *ṛbhūm* as adjective with *rayīm*, by adding *rbhukṣaṇam* to *rbhūm*. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mārtyam* : 1.18.5^b, *sóma indraç ca mārtyam*.]

4.37.6^c (Vāmadeva ; to Ṛbhus)

séd ṛbhavo yām ávatha yūyām indraç ca mārtyam,
sá dhībhír astu sánitā medhásātā só árvatā.

cf. 1.18.5^b

8.19.9^c (Sobhari Kāva ; to Agni)

só addhá dāçvadhvaró 'gne mártah subhaga sá praçāṇsyah,
sá dhībhír astu sánitā.

4.37.7^d (Vāmadeva ; to Ṛbhus)

vī no vājā ṛbhukṣaṇaḥ patháç citana yáṣṭave,
asmábhyam sūraya stutā víçvā áçās tarīṣāṇu.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna ūtāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo, viṣvā ācās tarīṣāni.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten' Delbruck, Altindische Syntax, p 416, questions the text of 4.37.7, but we may render well enough. 'Do ye, O Vājas, Rbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Rbhus in the third person whereas they are addressed in the first distich in the second person. For sūrayaḥ as epithet of the Rbhus see 4.34.6 I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, RV. Noten, p 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ çavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ çatasā vājy ārvā prnāktu mādhvā sām imā vācāsi.

10.178.3^{abc} (Aristanemi Tārksya; to Tārksya)

sadyāç cid yāḥ çavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,

sahasrasāḥ çatasā asya rānhir nā smā varante yuvatim nā çāryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Aristanemi) see Hillebrandt, Ved. Myth iii. 401 ff; Macdonell, Vedic Mythology, p 149, and the literature there cited See, in addition, Henry, Album Kern, p. 5 ff; Oldenberg, RV. Noten, p. 298 ff.—Cf also Geldner, Ved. Stud. ii. 265; Rigveda Komm., p 76.—Ludwig, Der Rig-Veda, vi 97, suggests yuvatim for yuvatim in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of yuvatim, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntir mām uśasaḥ sūdayantu : 4.40.1^b, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14

[4.39.3^c, ānāgasam tām āditiḥ kṛnotu: 1.162.22^c, ānāgastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivēd ubhāye vī hvayanta udīrāṇā yajñām upaprayāntaḥ,

dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āçvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,

īlām devīm barhiṣi sādāyanto 'çvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viṣvā in mām uśasaḥ sūdayantu : 4.39.1^c, uchāntir mām, &c.]

4.41.5^{ed} (Vāmadeva; to Indra and Varuṇa)

indrā yuvāṁ varuṇā bhūtām asyā dhiyāḥ pretārā vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{ed} (Budha Sāumya; to Viṣve Devāḥ, or R̥tvikstutiḥ)

ā vo dhiyaṁ yajñīyaṁ varta utāye dēva devīm yajatām yajñīyaṁ ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf Geldner, *Ved. Stud.* 11. 107, Oldenberg, *RV. Noten*, p. 301 (where other literature is cited) — Pāda d also at 10.133 7^a; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva; to Indra and Varuṇa)

toké hité tánaya urvárāsu sūro dīçike vṛṣaṇaç ca pāuṁsyē,
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyam.

10.92.7^b (Çaryāta Mānava; to Viṣve Devāḥ, here Indra)

indre bhūjaṁ çaçamāṇāsa açata sūro dīçike vṛṣaṇaç ca pāuṁsyē,
prā yé nv asyārhanā tataksiré yūjaṁ vājraṁ nṛśādaneṣu kārāvah.

4.41.7^c (Vāmadeva; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhūti gavisaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhīṣṭhā pitāreva çambhū.

9.66.18^c (Çataṁ Vāikhānasāḥ; to Pavamāna Soma)

tvām soma sūra ēsas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41 7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nītyasya rāyāḥ pātayaḥ syāma,
tā cakrānā utībhīr nāvyaśībhīr asmatrá rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Maitravaruṇi; to Agni)

pariśādyāṁ hy āraṇasya rékṇo nītyasya rāyāḥ pātayaḥ syāma,
ná çeso agne anyājātam asty ācetanasya mā pathó ví duksaḥ.

For 4.41.10^{acb} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, krātuṁ sacante vāruṇasya devā rājāmi kṛṣṭér upamāsya vavreḥ.

4.42.3^b (Trasadasyu Pāurukutsya ; to Trasadasyu)

ahām indro vāruṇas té mahitvórvī gabhīré rājāsi suméke,

tvāṣṭeva víçvā bhūvanāni vidvān sám ārayaṁ rodasi dhārayaṁ ca.

4.56.3^c (Vāmadeva ; to Dyāvāprthivyaū)

sá it svápā bhūvaneṣv āsa yá ime dyāvāprthiví jajāna,

urví gabhīré rājāsi suméke avançe dhīraḥ çacyā sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuna. It is preceded by an Indrāvaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc)

In st 6, pāda b, yān mā sōmaso mamādan yad ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit *aham* to a dual. Yet precisely this difficult feat is accomplished in our stanza 3 the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular - 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to *aham indra vāruṇas*, or, in the reverse direction, *aham indro varuna*. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions, the second, to Varuṇa's. Indra frees the waters (*ahām apó apinvam ukṣāmāṇāḥ*); but Varuṇa, the son of Aditi, is in charge of the *ṛtā*. The chiasmus is, that Indra in pāda b holds the heavens in the seat of *ṛtā*, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the uncorrected words *ahām indro vāruṇas* in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya, to Trasadasyu)

ahām tā viçvā cakaram nākir mā dāivyaṁ sāho varate apratitam,
yān mā sómāso mamādan yād ukthóbhé bhayete rájasi apāré.

10.48.4^d (Indra Vāikunṭha; to Indra Vāikunṭha)

ahām etām gavyāyam āçvyāṁ paçūṁ puriṣiṇāṁ sáyakenā hiranyāyam,
purú sahāsrā ní çīçāmi dāçūṣe, yān mā sómāsa ukthíno ámandiṣuḥ.

IO.28.6

See under preceding item.

4.42.7^d: 4.19.5^d, tvām vṛtān ariṇā indra síndhūn.

4.42.9^b: 7.84.1^b, havyébhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébhir mitra
varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)
ihéha yād vām samanā papṛkṣé séyám asmé sumatír vājaratnā,
uruçyátām jaritāram yuvām ha çritáh kámo násatyā yuvadrík.

Cf. Oldenberg, Prol. 205, and our p. 16

4.44.1^a: 1.180.10^a, tám vām rátham vayám adyā huvema.

4.44.4^d (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)
hiranyāyena purubhū ráthenemām yajñām násatyópa yātam,
pibātha ín mádhunaḥ somyāsya dádhathe rátanam vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

práti dyutanām aruṣāso āçvāç citrá adṛçrann uṣasam váhantaḥ,
yāti çubhrā viçvapíçā ráthena dádhathe rátanam vidhaté jánāya.

Cf. dádhathe rátanam vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.), and dádhathe rátanam vidhaté suvír-
yam, 7.16.12^a.

[4.44.5^b, hiranyāyena suvítā ráthena: 1.35.2^c, hiranyāyena savitá ráthena; 8.5.35^a,
hiranyāyena ráthena.]

4.44.5^c (Purumīḥa Sāuhotra and Ajamīḥa Sāuhotra; to Açvins)

á no yātam divó áchā prthivyā, hiranyāyena suvítā ráthena, cf. 1.35.2^c
mā vām anyé ní yaman devayántaḥ sám yād dadé nábbhiḥ pūrvyā vām.

7.69.6^d (Vasiṣṭha; to Açvins)

nārā gāurēva vidyútām tṛṣṇāsmákam adyā sávanópa yātam,
purutrā hí vām matibhir hávante mā vām anyé ní yaman devayántaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV.
Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii 224.—
Cf. p. 23.

[4.44.6^a, nú no rayím puruvíram bṛhántam: 6.6.7^c, candráṁ rayím, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva; to Açvins)

úd vām pṛkṣāso mádhumanta írate, ráthā āçvāsa uṣāso vyūṣṭiṣu, 4.14.4^b
apornuvántas táma á pártivṛtam, svār ná çukráṁ tanvánta á rájah, 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

úd vām prkṣāso mādhumanto asthur ṛá súryo aruhac chukráṃ árṇaḥ,

5.45.10^a

yāsmā ādityā ádhvano rádanti ṛmitro aryamá várūṇaḥ sajósāḥ, 1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣā by 'swift'; in support see 4.14.4^b, á vām váhiṣṭhā íhá te vahantu ráthā áṇvāsa usāso vyūṣṭāu, where váhiṣṭhā looks like a close parallel to prkṣāsaḥ. If then prkṣāsaḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by ráthā áṇvāsaḥ. The sequence of ideas in 7.60.4^b is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noten, p. 304. For rádanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, ráthā áṇvāsa usāso vyūṣṭiṣu: 4.14.4^b, ráthā áṇvāsa usāso vyūṣṭāu.

4.45.2^d, 6^b, svār ṇá ṇukráṃ tanvānta á rajah.

4.45.3^a: 1.34.10^b, mādhuvaḥ pibataṃ madhupébhir āsābhīh.

[4.45.5^d, sómaṃ suṣāva mādhumantam ādriḥbhiḥ: 9.107.1^b, suṣāva somam ādriḥbhiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

ṇatēnā no abhiṣṭībhīr niyútvaṃ indrasārathīh,

vāyo sutāśya tṛṃpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāṇō áṇastīr niyútvaṃ indrasārathīh,

ṛvāyav á candréṇa ráthēna yāhī sutāśya pītāye. 4.48.10^d—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

á vām sahāśraṃ hārāya indravāyū abhi prāyaḥ,

vāhantu sómapītaye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

á tvā sahāśram á ṇatām yuktā ráthe hiraṇyāye,

brahmayūjo hārāya indra keṇino vāhantu sómapītaye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: á tvā sahāśram [á ṇatām yuktā ráthe hiraṇyāye brahmayūjo] hārāya indra [keṇino], vāhantu sómapītaye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement á tvā sahāśram á ṇatām hārāya vāhantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, á tvā brahmayūjā hāri vahatām indra keṇinā, and other citations in Grassmann's Lexicon, under keṇin, brahmayūj, and hiraṇyāya (locative, hiraṇyāye).—Cf. the pāda, uṣarbūdho vahantu sómapītaye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva; to Indra and Vāyu)

rātham hiraṇyavandhuram indravāyū svadhvarām,
ā hi sthātho divispṛṇam.

8.5.28^{a+c} (Brahmātithi Kāva; to Aṇvins)

rātham hiraṇyavandhuram hiraṇyābhiṇum aṇvinaḥ, 8.5.28^b
ā hi sthātho divispṛṇam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyu have borrowed from the description of the Aṇvins (cf. 8.22 5), but there is nothing so specific as to amount to proof. Note also that 4.46 5^a = 8.5.28^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyana at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyana has isādvayam; at 1.139.4 yugabandhanādhārah kāsthaviṇesah; and at 1.64.9, bandhakakāsthānūritam sārathēh sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyana's glosses at 3.41.1, vandhuraḥ abdenesādvayasambandhasthānam; and at 1.118.1, 2, 10 53.7; 119 5, sārathēh sthānam.

4.46.5^a (Vāmadeva; to Indra and Vāyu)

rāthena prthupājasā dāṇvānsam ūpa gachatam, 1.47.3^d
indravāyū ihā gatam.

8.5.2^b (Brahmātithi Kāva; to Aṇvins)

nṛvād dasrā manoyūjā rāthena prthupājasā,
sācethe aṇvinoṣāsam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāṇvānsam ūpa gachatam.

4.46.6^c (Vāmadeva; to Indra and Vāyu)

indravāyū ayām sutās tām devébhiḥ sajōśasā,
pibataṁ dācūṣo grhē.

4.49.6^b (Vāmadeva; to Indra and Bṛhaspati)

sómam indrabṛhaspati pibataṁ dācūṣo grhē, mādāyethām tādokasā.

8.22.8^d (Sobhari Kāva; to Aṇvins)

ayām vām ādribhiḥ sutāḥ sómo narā vṛṣanvasū,
ā yātam sōmapṛtaye pibataṁ dācūṣo grhē. 4.47.3^d

4.47.1^a, vāyo ṣukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām ṣukró ayāmi te.

4.47.2^{ab+d} (Vāmadeva; to Indra and Vāyu)

indraḥ ca vāyav eṣām sōmānām pītīm arhataḥ,
yuvām hí yāntīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viṣve Devāh, here Indra and Vāyu)
 indraç ca vāyav eṣāṁ sutānām pītīm arhathaḥ,
 tāñ juṣethām arepāsāv abhī prāyaḥ.
 8.32.23^c (Medhātithi Kāṇva; to Indra)
 sūryo raçmīm yāthā srjā tvā yachantu me girāḥ,
 nimnām āpo nā sadhryāk.

'We may render 4.47.2 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmī in the first pāda, for which cf. Bergaigne, II. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ . . . nimnām nā yanti sindhavaḥ, or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4, 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīṇā sarātham çavasas pati,
 niyútvantā na útāya ā yātam sōmapītaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasū,
 ā yātam sōmapītaye pibātam dāçūṣo grhē.] 4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruspṛho niyúto dāçūṣe narā,
 asmé tā yajñavāhasēndravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspṛho niyúto dāçūṣe narā,
 indragñi tābhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candréṇa rāthēna yāhi sutāsya pītāye: 1.135.4^f, vāyav ā candréṇa rādhasā gatam.

4.48.2^b: 4.46.2^b, niyútvan indrasārathih.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jihāta.

4.49.1^c: 1.86.4^c, ukthām mādaṣ ca ṣasyate.

4.49.3^b: 1.135.7^c, grhām indraṣ ca gachatam ; 8.69.7^b, grhām indraṣ ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sōmapitaye.

4.49.4^b, rayīm dhattām ṣatagvīnam: 1.159.5^d, rayīm dhattām vāsumantaīm
ṣatagvīnam ; 4.34.10^b, rayīm dhatthā vāsumantaīm purukṣūm ;
6.68.6^b, rayīm dhatthó, &c. ; 7.84.4^b, rayīm dhattām, &c.

4.49.5^c: 1.22.1^c ; 23.2^c ; 5.71.3^c ; 6.59.10^c ; 8.76.6^c ; 94.10^c—12^c, asyā sōmasya
pitāye.

4.49.6^b: 4.44.6^c ; 8.22.8^d, pibatām dācūso grhé.

[4.50.2^b, bṛhaspate abhī yé nas tatasré: 10.89.15^a, ṣatrūyānto abhī, &c.]

4.50.3^d (Vāmadeva ; to Bṛhaspati)
bṛhaspate yā paramā parāvād āta ā ta ṛtaspr̥ṣo ní ṣeduh,
tubhyaīm khātā avatā ādridugdhā mādharma ṣcotanty abhīto virapṣām.

7.101.4^d (Kumāra Āgneya, or Vasistha ; to Parjanya)
[yāsmīn viṣvāni bhūvanāni tasthūṣ] tistró dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōṣasa upasēcanāso mādharma ṣcotanty abhīto virapṣām. 7.101.4^a

For the repeated pāda see the author, IF. xxv 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6^d (Vāmadeva ; to Bṛhaspati)
evā pitré viṣvādevāya vīṣṇe [yajñāir vidhema nāmasā havīrbhiḥ,] 2.35.12^b
bṛhaspate suprajā vīrāvanto vayām syāma pátayo rayīṇām.

5.55.10^d (Ṣyāvāṣva Ātreya ; to Maruts)
yūyām asmān nayata vāso āchā nīr anhatibhyo maruto gr̥ṇānāḥ,
juṣādhvam no havyādātīm yajatra vayām syāma pátayo rayīṇām.

8.40.12^d (Nābhāka Kāṇva ; to Indra and Agni)
evēndrāgnībhyām pitṛvān nāvīyo mandhatṛvād āngirasvād avāci,
tridhātunā ṣarmanā pātam asmān vayām syāma pátayo rayīṇām.

8.48.13^d (Pragātha Kāṇva ; to Soma)
tvām soma pitṛbhiḥ samvidāno 'nu dyāvāpr̥thivī ā tatantha,
tāsmāi ta indo haviṣā vidhema vayām syāma pátayo rayīṇām.

10.121.10^d (Hiranyagarbha Prājāpatya ; to Ka)
prājāpate nā tvād etāny anyó viṣvā jātāni pāri tā babhūva,
yātkāmās te juhūmās tán no astu vayām syāma pátayo rayīṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayah syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the *Padapāṭha*) is suspect as late (see Oldenberg, *Prol.* 248, 511). I am not convinced, however, that the hymn 10 121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and *JAOS.* xv. 184. For 8 48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13° cf. 8 48.12°: 10 168.4^d.

4.50.11^{cd} (Vāmadeva; to Indra and Brhaspati)

*bṛhaspata indra vārdhataṁ naḥ sácā sá vām sumatir bhūtv asmé,
aviṣṭám dhiyo jigrtám púraṁdhīr jajastám aryó vanúṣām árātīḥ.*

7.64.5° = 7.65.5° (Vasiṣṭha; to Mitra and Varuṇa)

*eśá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,
aviṣṭám dhiyo jigrtám púraṁdhīr 'yūyām pāta svastibhiḥ sádā naḥ.*
67 refrain, 7.1.20^d ff.

7.97.9°¹ (Vasiṣṭha; to Indra and Brahmanaspati)

*iyām vām brahmanas pate suvṛktir bráhméndrāya vajrīṇe akāri.
aviṣṭám dhiyo jigrtám púraṁdhīr jajastám aryó vanúṣām árātīḥ.*

4.51.3°, *acitré antāḥ paṇāyah sasantu*: 1.124.10^b, *abudhyamānāḥ paṇāyah sasantu*.

4.51.10^d (Vāmadeva; to Uṣas)

*rayīm divo duhitaro vibhātīḥ prajāvantam yachatāsmāsu devīḥ,
syonád á vaḥ pratibūdhyamānāḥ suvíryasya pátayah syāma.*

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukṛti Kākṣivata; to Indra)

*indrāḥ sutráma svāvāḥ ávobhiḥ sumṛlikó bhavatu viçvāvedāḥ,
bádhatām dvéšo ábhayaṁ kṛṇotu suvíryasya pátayah syāma.*

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

*vanvānān ávāto abhi devāvitim indrāya soma vrttrahā pavasva,
çagdhī mahāḥ puruçcandrāsyā rāyāḥ suvíryasya pátayah syāma.*

9.95.5^d (Praskaṇva Kāṇva; to Pavamāna Soma)

*iṣyan vācam upavaktéva hótuh punāná indo ví ṣyā manisām,
indraç ca yāt ksáyataḥ saubhagāya suvíryasya pátayah syāma.*

Cf. the similar refrain-like pāda, *vayām syāma pátayah rayinām*, under 4.50.6. For 9.95.5° see the note to 1.25 20

4.52.2°, *áçveva citrāruṣī*: 1.30.21°, *áçve ná citre aruṣī*.

4.52.5°: 1.48.13^b, *prāti bhadrá adrkṣata*.

4.52.7°: 1.48.14^d, *úṣaḥ çukréṇa çociṣā*.

[4.54.3°, *ácittir yác cakṛmā dáivye jáne*: contained almost word for word in 7.89.5, *yāt . . . dáivye jáne . . . cārāmasi . . . ácittir*.]

4.54.6^d: 1.107.2^d; 10.66.3^b, *adityāir no áditīḥ çarma yaṁsat*.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ ko varūtá dyāvābhūmī adite trāsīthām naḥ,
sāhīyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñúḥ sujānimāna ṛṣve,
mā héle bhūma varuṇasya vāyór mā mitrásyā priyátamasya nṛṇām.

We may note that the repeated pāda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic pāda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us' Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuna's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prá pastyām áditim sindhum arkāḥ svastīm īle sakhyāya devīm,
ubhé yáthā no áhanī nīpāta uśāsánakta karatām ádabdhē.

10.76.1^c (Jaratkarna Āirāvata Sarpa; to the Press-stones)

á va řṇjasa ūrjām vyūṣṭiṣv indram marúto ródasī anaktana,
ubhé yáthā no áhanī sacābhúvā śādaḥ-sado varivasyāta ubdhidā.

For pastyām in 4.55.3^c cf. 8.27.5; for nīpātaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for řṇjase in 10.76.1^c, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudrām ná samcāraṇe sanīṣyāvaḥ.

4.55.7^{ab}: 1.106.7^{ab}, devāir no devy áditir ní pātu devás trātá tráyatām áprayuchan.

[4.55.7^c, nahí mitrásyā varuṇasya dhāsīm: 10.30.1^c, mahīm mitrásyā, &c.]

4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uśas)

úṣo maghony á vaha sūnrte váryā purú,
asmábhyaṁ vājīnīvatī.]

§ 1.92.13^b

5.79.7^b (Satyaśravas Ātreya; to Uśas)

tébhyo dyumnám brhád yáca úṣo maghony á vaha,
yé no rádhānsy áçvyā gavyā bhájanta sūráyaḥ sújate áçvasūnrte.]

§ refrain, 5.79.1^e—10^e

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy áhrayā maghávāno árasata.

4.55.9^c: 1.92.13^b, asmábhyaṁ vājīnīvatī.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitro aryamā,
indro no rādhasā gamat.

1.26.4^b

8.18.3^a (Irimbiṭhi Kāṇva; to Ādityāḥ)

tāt sū naḥ savitā bhāgo ṽaruṇo mitro aryamā,
ṽārma yachantu saprātho yād īmahe.

1.26.4^b

8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b–7^b, varuṇo mitro aryamā.

4.56.2^a (Vāmadeva; to Dyāvāprthivyaū)

devī devēbhir yajaté yājatrāir āminatī tasthatat ukṣāmāne,
rṭāvari adrūhā devāputre yajñāsya netrī ṣucāyadbhir arkāiḥ.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyā satyēbhir mahatī mahādbhir devī devēbhir yajatā yājatrāiḥ,
rujād ḍrīhāni dādad usrīyāṇāṃ prātī gāva uṣasāṃ vāvaçanta.

10.11.8^b (Havirdhāna Āṅgi; to Agni)

yād agna eṣā sāmitir bhāvati devī déveṣu yajatā yajatra,
rātñā ca yād vibhājāsi svadhāvo bhāgāṃ no ātra vāsumantaṃ vītāt.

Translate 4.56.2. 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding-the sacrifice with bright rays (or songs)' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner. Ved. Stud. ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application. there yajatā (yajaté) yājatrāiḥ is parallel to devī devēbhiḥ, whereas yajatra in 10.11.8 is a mere expletive; devī sāmitiḥ is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rājasī sumēke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyā syāma rathyaḥ sadāsāḥ.

4.57.1^d, sā no mṛlātīdṛce: 1.17.1^c; 6.60.5^c, tā no mṛlāta idṛce.

[4.58.3^d, mahó devó mártyaṇ ā viveça: 8.48.12^b, āmartyo mártyaṇ āvivēça.]

[4.58.10^a, abhy āṣata susṭutīm gāvyaṃ ājīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo ágre áhnām hitó hitēṣv aruṣó váneṣu,

dáme-dame saptá rátnā dádhnāno ṽgnír hótā ní ṣasādā yájīyān.] ~~cf.~~ 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram açnuvantu,

dáme-dame saptá rátnā dádhnānā ṽcām no bhūtam dvipāde cām cátuṣ-
pade.] ~~cf.~~ 6.74.1^d

[5.1.5^d, 6^a, agnír hótā ní ṣasādā (6^a, ny āsīdad) yájīyān : 6.1.2^a, ádhā hótā ny
āsīdo yájīyān ; 6.1.6^b, hótā mandró ní ṣasādā yájīyān ; 10.52.2^b,
ahām hótā ny āsīdam yájīyān.]

5.1.7^b, agním hótāram ṽlate námobhiḥ : 1.128.8^a, agním hótāram ṽlate vásudhi-
tim : 6.14.2^c, agním hótāram ṽlate.

[5.1.8^c, sahásraçr̥ṅgo vṛṣabhás tádojāḥ : 7.55.7^a, sahásraçr̥ṅgo vṛṣabháh.]

[5.1.11^d, éhá devān havirádyāya vaksi : 5.4.4^d, á ca devān, &c.]

5.2.8^{bcd} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hr̥ṇiyāmāno āpa hí mād āiyeḥ prá me devānām vṛtapā uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa āgām.

10.32.6^{bcd} (Kavaṣa Āiluṣa ; to Indra, really Agni)

nidhryāmānam āpagulham apsú prá me devānām vṛtapā uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt - see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhīraḥ svápā ataksam ; 1.130.6^b, rátham ná dhīraḥ
svápā ataksisuh.

[5.3.1^b, tvām mitró bhavasi yát sámiddhaḥ : 3.5.4^a, mitró agnír bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agním mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçijāḥ çānsam āyóh.

5.3.8^b (Vasuçruta Ātreya ; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛṇvānā ayajanta havyāḥ,
samsthé yād agna íyase rayṇām devó mártāir vásubhir idhyāmānaḥ.

10.122.7^b (Citramahas Vasistha ; to Agni)

tvām id asyā uśāso vyūṣtiṣu dūtām kṛṇvānā ayajanta mānuṣāḥ,
tvām devā mahayāyyāya vāvṛdhur ájyam agne nimrjānto adhvaré.

5.4.2^a, havyavāl agnir ajarah pitā nah : 3.2.2^c, havyavāl agnir ajaraç cānohitāḥ.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadyāk sām mimihi çrāvānsi.

5.4.3^a, viçām kavīm viçpātim mānuṣṇām : 3.2.10^a, viçām kavīm viçpātim
mānuṣir isah ; 6.1.8^a, viçām kavīm viçpātim çāçvatnām.

5.4.4^b, yátamāno raçmibhiḥ sūryasya : 1.123.12^b, yatamānā raçmibhiḥ sūryasya.

[5.4.4^d, á ca devān havirādyāya vakṣi : 5.1.11^d, éhá devān, &c.]

5.4.7^{ab} (Vasuçruta Ātreya : to Agni)

vayām te agna ukthāir vidhema vayām havyāḥ pāvaka bhadraçoce,
asmé rayīm viçvāvāram sām invāsmé viçvāni drāvināni dhehi.

7.14.2^{a+d} (Vasistha Maitravaruni ; to Agni)

vayām te agne samidhā vidhema vayām dāçema suṣtutí yajatra,
vayām ghr̥ténādhvarasya hotar vayām deva haviṣā bhadraçoce.

Cf. 4.4.15^a, ayā te agne samidhā vidhema ; and 8.54 (Vāl 6).8^a, vayām ta indra stómebhir vidhema.

5.4.8^a (Vasuçruta Ātreya ; to Agni)

asmākam agne adhvarām juṣasva sáhasah sūno trisadhastha havyām,
vayām devēṣu sukṛtāh syāma çármaṇā nas trivárūthena pāhi.

6.52.12^a (Rjigvan Bhāradvāja ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām hótar vayunaçó yaja,

cikitvān dāivyam jānam.]

6.52.12^c

7.42.5^a (Vasistha ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām juṣasva marútsu indre yaçásam kṛdhi naḥ,
á náktā barhiḥ sadatām uśāsoçántā mitrávárūṇā yajehá.

[5.4.9^d, asmākam bodhy avitā tanūnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, ilitó agna á vahéndram citrām ihá priyām.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahvī ṛtasya mātārā ; 9.33.5^b, yahvī ṛtasya
mātārah.

5.5.7^c (Vasuṣruta Ātreya; Āpra, to Daivya Hotārā)
vātasya pātmann ṛitā daivya hotārā mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Tisro Devīḥ)
bhārati pāvamānasya sārasyatīḥ mahī,
imām no yajñām ā gaman tisoro devīḥ supēçasah.

For the character of hymn 9.5 see Oldenberg, Prol pp. 28 note, 194, and our p. 17

5.5.8 = 1.13.9.

5.6.1^e–10^e: 9.20.4^c, iṣam stotṛbhya ā bhara. Cf. 8.77.8^a, téna stotṛbhya ā bhara,
and 8.93.19^c, kāyā stotṛbhya ā bhara.

5.6.5^a (Vasuṣruta Ātreya; to Agni)
ā te agna ṛcā havīḥ çukrāsya çociṣas pate,
sūçandra dāsma viçpate hāvyavāt tūbhyam hūyata iṣam stotṛbhya ā bhara.]
☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)
ā te agna ṛcā havīḥ hrdā taṣṭām bharāmasi,
té te bhavantūksāna ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteteten Trank dar', Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind'. The cases of ṛcā havīḥ are inverted; the expression hrdā taṣṭām belongs to ṛcā rather than to havīḥ, as shows hrdā taṣṭām mantrān, 1.67.4; stōmo hrdā taṣṭāḥ, 1.171.2; hrdā matīm, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn... ṛṣabhāsa ukśāno vaçā... avasṛṣṭāsa āhutāḥ, ... hrdā matīm janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvam puṣyanti vāryam: 10.133.2^d, viçvam puṣyasi vāryam.

5.6.10^d (Vasuṣruta Ātreya; to Agni)
evāñ agnīm ajuryamur gīrbhīr yajñēbhīr ānuṣāk,
dādhad asmé suvīryam utā tyād āçvāçvyam iṣam stotṛbhya ā bhara.]
☞ refrain, 5.6.1^e–10^e; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)
utā tyād āçvāçvyam yād indra nāhuṣiṣv ā,]
☞ 6.46.7^a

āgre vikṣū pradīdayat.

8.31.18^b (Manu Vaivasvata; Dāmpatyor āçiṣaḥ)
āsad ātra suvīryam utā tyād āçvāçvyam,

devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.]
☞ refrain, 8.31.15^{cde}–18^{cde}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clans.' The repeated

pāda here is preceded by *suṁvīryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyād*; cf. e.g. Grassmann's rendering of 5.6.10, where he simply leaves out *tyād*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyad* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplology between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryā* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *çakēma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplology in noun composition see *viçvasuvidāḥ* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praetertum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat stotrē suṁvīryam*, under 9.20.7.

[5.7.1^d, *ūrjō nāptre sāhasvate*: 8.102.7^c, *āchā nāptre sāhasvate*.]

5.8.1^d, *dāmūnasam grhāpatim vāreṇyam*: 4.11.5^d, *dāmūnasam grhāpatim āmūram*.

5.9.3^d (Gaya Ātreya; to Agni)

utā sma yām *çiqum* yathā nāvaṁ jāniṣṭārāṇi,
dhartāraṁ mānuṣiṇaṁ *viçām agnīm svadhvarām*.

6.16.40^c (Bharadvāja; to Agni)

ā yām hāste nā khādīnam *çiqum jātām nā bibhrati*,
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiqum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (Gaya Ātreya; to Agni)

utā sma *durgrbhīyase putrō nā hvāryāṇām*,
purū yō dāgdhāsi vānāgne paçūr nā yāvase.

6.2.9^b (Bharadvāja Bārhaspatya; to Agni)

tvām tyā cid *ācyutāgne paçūr nā yāvase*,
dhāmā ha yāt te ajara vānā vṛçānti çikvasah.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāmā* in relation to *āgne paçūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāmā*), when, O ageless one, thy crests devour the wood, O Agni, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *çiqū*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (Gaya Ātreya; to Agni)

tām no agne abhī nāro rayīm sahasva ā bhara,
sā kṣepayat sā poṣayat bhūvad vājasya sātāya [utāidhi pṛtsū no vṛdhé,
refrain, 5.9.7^c ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne prtanāśāhaṁ rayīm sahasva ā bhara,
tvām hī satyó ádbhuto datá vājasya gómataḥ.

Cf under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pr̥tsú no vṛdhé.—Cf. 6.46.3^d, bhāvā samātsu
no vṛdhé.

[5.10.1^c, prá no rāyā páriṇasā: see under 1.129.9.]

[5.10.2^b, krátvā dáksasya mañhánā: 5.18.2^b, svásya dáksasya mañhánā.]

[5.10.6^c, asmákāsaç ca sūrāyaḥ: 1.97.3^b, prāsmákāsaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viçvā āçās tarīṣāni.

[5.10.7^b, stutá stāvāna ā bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2^a (Sutam̐bhara Ātreya; to Agni)
yajñāsya ketúm prathamám puróhitam agním náras triṣadhassthé sám idhire,
índreṇa deváīḥ saráthaṁ sá barhīṣi, sídan ní hótá yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha; to Agni)
yajñāsya ketúm prathamám puróhitam havísmanta ilate saptá vājīnam,
çṛṇvántam agním ghr̥tápr̥stham ukṣāṇam pr̥ṇántam devám pr̥ṇaté
suvíryam.

[5.11.2^c, índreṇa deváīḥ saráthaṁ sá barhīṣi: 3.4.11^b, índreṇa deváīḥ saráthaṁ
turébbhiḥ; 10.15.10^b, índreṇa deváīḥ saráthaṁ dádhanāḥ.]

[5.11.5^d, ā pr̥ṇanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, rtām sá pāty (5.12.2^d, sapāmy) aruśāsya vīṣṇaḥ.

5.13.2^b, sidhrām adyá divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrām adyá divispṛçam.

5.13.5^c (Sutam̐bhara Ātreya; to Agni)
tvām agne vājasátamaṁ víprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nr̥medha Āngirasa; to Agni)
tvām çuṣṁin puruhūta vājayántam úpa bruve çatakrate,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutam̐bhara Ātreya; to Agni)
tām adhvaréṣy ilate devám mártā ámartyam,
yájiṣṭhaṁ mánuṣe jáne.

10.118.9^c (Uruksaya Āmahiyava; to Agni Rakṣohan)
tām tvā gṛbhír uruksáyā havyaváhaṁ sám idhire,
yájiṣṭhaṁ mánuṣe jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām hī śāc̐vanta īlate srucā devām ghr̥taçūta,
agnīm havyāya vólhave.]

cf. 1.45.6¹

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hī śāc̐vanta īlata itthā vip̐raṣa utāye,
sabādho vājasātaye.]

cf. 7.94.5^c

[5.14.3^c, agnīm havyāya vólhave: 1.45.6^d; 3.29.4^d, āgne havyāya, &c.]

[5.14.6^b, stómebhir viçvācarṣaṇim: 1.9.3^b, stómebhir viçvācarṣaṇe.]

5.15.4^d (Dharuṇa Āṅgīrasa; to Agni)

mātēva yād bhārase paprathānó jānam-janam dhāyase cākṣase ca,
vāyo-vayo jarase yād dād̐hānaḥ pāri tmānā viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājānāv adhvaré vavṛtyām havyébhir indravaruṇā nāmobhih,]

cf. 1.153.1^b

prā vām ghr̥tāci bahvór dād̐hānā pāri tmānā viṣurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dād̐hānaḥ and dād̐hānā which precede the repeated pāda. In 5.15.4^d the repeated pāda refers to Agni 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes', cf. Oldenberg, SBE xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghr̥tāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upab̐h̐t, dhruvā. See TS. 1.1.11.2. juhū, upab̐h̐t, dhruvāsi ghr̥tāci nāmā, and cf. the many passages in my Vedic Concordance, beginning with ghr̥tācy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̥tāci pāda is patterned after the Agni pāda.

[5.16.1^d, māt̐aso dadhiré purāḥ; 1.131.1^e: 8.12.22^b, devāso dadhire purāḥ:
8.12.25^b, devās tvā dadhiré purāḥ.]

5.17.2^a (Puru Ātreya; to Agni)

āśya hī svāyaçastara āśā vidharman mānyase,
tām nākaṁ citrāçociṣaṁ mandrām paró manīṣāyā.]

cf. 5.17.2^d

5.82.2^a (Çyāvāçva Ātreya; to Savitar)

āśya hī svāyaçastaram savitūḥ kác canā priyām,
nā minānti svarājyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth: (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *śāśā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas—The *pāda* 8.72.3^b, namely, *rudrām paró manīśáyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manīśáyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svásya dákṣasya mañhánā*: 5.10.2^b, *krátvā dákṣasya mañhánā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (*Prayasvanta Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dákṣasya sādhanam,
yajñēsu pūrvyām gurā prāyasvanto havāmahe.

5.26.4^c (*Vasūyava Ātreyaḥ*; to Agni)
agne viṣvebhīr ā gahi ḥ devēbhīr havyādātaye, 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (*Bharga Prāgātha*; to Agni)
agna ā yāhy agnībhīr hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyatā havīsmati yājīṣṭhaṁ barhīr āśāde.

10.21.1^b (*Vimada Āindra*, or others; to Agni)
āgnīm ná svāvṛktibhīr hótāraṁ tvā vṛṇīmahe,
yajñāya stīrnābarhiṣe ví vo mādē ḥ śrām pāvakāçocīṣaṁ vívaksase, 3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)
tā vām gṛbhīr vipanyāvaḥ prāyasvanto havāmahe,
medhāsātā sanīṣyāvaḥ.

8.65.6^b (*Pragātha Kāṇva*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
ḥ idām no barhīr āśāde. 1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zurüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetic, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*féργω*); cf. especially *pāri varj* = Avestan *pāiri varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām viṣve sajōsaso devāso dūtām akrata,
saparyāntas tvā kave ḥ yajñēsu devām ḥ late. 1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

vīçve hí tvā sajósaso jánāso vṛktābarhiṣaḥ,
hótāraṁ sádmasu priyāṁ vyānti vāryā purú.

6 3.59.9^b

8.23.18^{a+b} (Viçvamanas Vāiṣṭva ; to Agni)

vīçve hí tvā sajósaso devāso dūtām akrata,
gruṣṭí deva prathamó yajñíyo bhuvah.

5.21.3^d: 1.15.7^c ; 6.16.7^c, yajñéṣu devām īlate.

[5.21.4^a, devām vo devayajyāyā: 8.71.12^a, agním vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c ; 9.8.3^c ; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)

prá viçvasāmann atrivád ārcā pāvakaçocise,
yó adhvarésv ídya hótā mandrátamo viçí.

8.71.11^d (Suditi Āṅgirasa, or Purumilha Āṅgirasa ; to Agni)

agním sūnuṁ sáhaso jātávedasaṁ dānáya vāryāṇāṁ, cf. 1.127.1^b
dvitá yo bhúd amṛto mártyeṣv á hótā mandrátamo viçí.

The distich 5.22.1^d, as a whole, transfuses the páda 4.7.1^b ; 8.60.3^c, mandru yájisṭho adhvaréṣv ídyah

5.22.2^{abed} (Viçvasāman Ātreya ; to Agni)

ny āgním jātávedasaṁ dádhdātā devām ṛtvijam,
prá yajñá etv ānuśág adyá devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ ; to Agni)

ny āgním jātávedasaṁ hotravāhaṁ yáviṣṭhyam.
dádhdātā devām ṛtvijam.

prá yajñá etv ānuśág adyá devávyacastamaḥ,
strñitá barhír āsáde.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñásya devām ṛtvijam.

5.22.3^b: 3.9.1^b ; 8.11.6^b, devām mártāsa útāye ; 1.144.5^b, devām mártāsa útāye havāmahe.

[5.22.4^{de}, stómāir vardhanty átrayo gírbhiḥ çumbhanty átrayaḥ: 5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girāḥ çumbhanti pūrváthā.

5.23.2^b: 5.9.7^b, rayím sahasva á bhara.

5.23.3^a: 8.23.18^a, vīçve hí tvā sajósasaḥ ; 5.21.3^a, tvām vīçve sajósasaḥ.

5.23.3^b: 5.35.6^c ; 8.5.17^a ; 6.37^b, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.

5.23.4^{de} (Dyumna Viçvacarsani Ātreya; to Agni)
 sā hī śmā viçvacarsanir abhīmāti sāho dadhē,
 āgna eṣū kṣāyesv ā revān nah çukra dīdihī dyumāt pāvaka dīdihī.

6.48.7^{de} (Çamyu Bārhaspatya; to Agni)
 bṛhadbhir agne arcibhiḥ çukreṇa deva çociṣā,
 bharādvaje samidhanō yaviṣṭhya revān nah çukra dīdihī dyumāt pāvaka
 dīdihī.

F01 5.23.4 see Oldenberg, RV. Noten, p 323 Cf RV. 3.10.8, 5.21.4; AÇ. 8.9.7; ÇÇ 10.10.8.

5.25.4^d (Vasūyava Ātreya; to Agni)
 agnir devēṣu rājaty agnir mārtesv āviçān,
 agnir no havyvāvāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva; to Agni)
 yāsmād rējanta kṛṣṭāyaç carikṛtyāni kṛṇvatāh,
 sahasrasām medhāsātāv iva tmānāgnīm dhībhiḥ saparyata.

5.25.5^a, agnis tuviçravastamam: 3.11.6^c, agnis tuviçravastamah.

5.25.6^d: 1.11.2^d, jētāram āparajitam.

[**5.25.8^b**, grāveocyate bṛhāt: 10.64.15^c; 100.8^c, grāvā yātra madhuṣūd ucyāte
 bṛhāt.]

5.25.9^c (Vasūyava Ātreya; to Agni)
 evān agnīm vasūyāvah sahasānām vavandima,
 sā no viçvā āti dvīṣaḥ pārṣan nāvēva sukrātuh.

6.61.9^a (Bharadvāja; to Sarasvatī)
 sā no viçvā āti dvīṣaḥ svāsṛ anyā ṛtāvarī,
 ātann āheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lasst.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yāsyā anantō āhrutas tveṣāç carīṣṇur arṇavāh, āmaç cārati rōruvat. The two stanzas together seem to say 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, pārṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreya; to Agni)
 āgne pāvaka rocīṣā mandrāyā deva jihvāyā,
 ā devān vakṣi yākṣi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sá no mandrábhīr adhvaré jīhvābhīr yajā mahāh.
 á devān vakṣi yáksi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 ágne ghr̥tāsya dhīrbhis ṭepāno deva çociṣā,
 á devān vakṣi yáksi ca.

५२ 8.60.19^b

Cf. 2.36.4^a, á vakṣi devān ihá vipra yáksi ca

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 tám tvā ghr̥tasnav imahe citrabhāno swardīcam.
 devān á vitāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 tám tvā dūtām kṛṇmahe yaçástamañ devān á vitāye vaha,
 víçvā sūno sahaso martabhōjanā rāsva tād yāt tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 ágne víçvebhīr á gahi devébhir havyádātaye,
 ṭhótārañ tvā vṛṇīmahe.

५२ 5.20.3^a

5.51.1^c (Svastyātreyā Ātreya ; to Viçve Devāḥ, here Agni)
 ágne sutāsya pītāye víçvāir ūmebhīr á gahi,
 devébhir havyádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hótārañ tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yájamānāya sunvatá ágne suvīryaṃ vaha,
 ṭdevāir á satsi barhīṣi.

५२ 1.12.4^c

8.14.3^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
 dhenūṣ ṭa indra sūñtā yájamānāya sunvaté,
 gām açvañ pipyúṣi duhe.

8.17.10^c (Irimbiṭhi Kāṇva ; to Indra)
 dīrghás te astv āñkuçó yénā vásu prayāchasi,
 yájamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
 grāvāṇaḥ savitā nu vo devāḥ suvatu dhārmaṇā,
 yájamānāya sunvaté.

Cf. yájamānāya sunvatāḥ under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c ; 8.44.14^c, devāir á satsi barhīṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jātāvedasam, dādhatā devām ṛtvijam, prā yajñā etv ānuśāg adyā devāvyaçastamaḥ.

5.26.9^c: 1.39.5^c, devāsah sārvaṃ viçā.

[5.27.1^c, trāivṛṣṇó agne daçābhīh sahasrāiḥ: 8.1.33^b, āsāṅgó agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)

ā juhota duvasyātāgnīm prayaty ādhvaré,
vṛṇidhvām havyavāhanam.

8.71.12^b (Sudṛti Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)

agnīm vo devayajyāyāgnīm prayaty ādhvaré, ~~§~~ cf. 5.21.4^a
agnīm dhiṣṇu prathamam agnīm ārvaty agnīm kṣāitṛaya sādhasa.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ gīro yantu, to wit: ' (May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and índram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān índro asya: 5.30.11^c, puramdarāḥ papivān índro asya.]

5.29.10^d (Gaurivṛti Çakṭya; to Indra)

prānyāc cakrām avṛhaḥ sūryasya kutsāyānyād vārivo yātave 'kaḥ,
anāso dāsyuṇr amṛṇo vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

5.32.8^d (Gātu Ātreya; to Indra)

tyām cid āraṇam madhupām çāyanam asinvām vavṛām māhy ādad ugrāḥ,
apādam atrām mahatā vadhēna nī duryonā āvṛṇaṇ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy arcanty arkāiḥ: see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha: 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)

yūjam hī mām ākrthā ād id índra çīro dāsāsya nāmucer mathāyān,
āçmānam cit svaryām vartamānam prā cakṛiyeva ródasi marúdbhyaḥ.

6.20.6^b (Bharadvāja; to Indra)

prā çyenó ná madirām ançum asmāi çīro dāsāsya nāmucer mathāyān,
prāvan námim sāpyām sasāntam pṛnāg rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namí Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg. Göttingische Gelehrte Nachrichten, 1893, pp. 342 ff; Hillebrandt, Ved. Myth. i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, Ved. Stud. iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, JAOS. xv. 143 ff. 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, RV. Noten, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, puramdarāḥ papivān indro asya: 5.29.3^d, āhann āhim papivān indro asya.]

5.30.18^d (Babhru Ātreya; to Indra)

supēcasam māva srjanty āstam gāvām sahāsrāi ruçāmāso agne,
tivrā indram amamanduḥ sūtāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīrēṇa na uruṇāmatrin prēśo yandhi utapāvan vājān,
sthā ū śū ūrdhvā utī āriṣanyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntīyām rātryām, ÇÇ 2.6.3; or Sk. prabhātīyām çarvaryām; or Prākṛit (Māhār.) pahāyāe rayañie; or even simply Skt. prabhāte. See Ludwig, Der Rig-Veda, iv. 33; v. 111; Fischel, Ved. Stud. i. 82, note; Bartholomae, Bezz. Beitr. xv. 203, note; Hillebrandt, Ved. Myth. iii. 283, notes 1, 2, 3; Geldner, Ved. Stud. ii. 36; iii. 167; Oldenberg, SBE. xlii. 27 bottom; RV. Noten, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, RV. Noten, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, Ved. Stud. iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, RV. Noten, p. 363, note 4). Yaska, Nirukta, ii. 25, explains pāritakmyā as 'night'; this suits many RV. passages (see Pet. Lex.), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavré antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāṇi vocam prā nūtanā maghavan yā cakārtha,
çāktivo yād vibhārā ródasi ubhé jāyann apó mánave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā kṛtāni prā nūtanā maghāvā yā cakāra,
yadéd ádevir áśahista mayā áthābhavat kévalaḥ sómo asya.

The order of the words (vocam) rather favours the priority of 5.31.6; cf. Indogermanische Forschungen, xxxi. 157 See also the closely related distich 10.112.8^{ab}, prā ta indra pūrvyāni prā nūnām vīryā vocam̐ prathamā kṛtāni, and the pāda 5.29.13^b, vīryā maghavan yā cakārtha. For 5.31.6^d cf. 2.20.7; 4.28.1, &c.

5.31.11^c, bhārac cakrām étaṇaḥ sám rināti : 1.121.13^b, bhārac cakrām étaṇo náyām indra.

5.31.11^d, puró dádhat saniṣyati krátum nah : 4.20.3^b, puró dádhat saniṣyasi krátum nah.

[5.32.5^b, amarmāṇo vidád íd asya márma : 3.32.4^d, amarmāṇo mányamánasya márma.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád índro mahaté dānavāya vādhar yāmiṣṭa sáho ápratitam,
yád im̐ vājrasya prābhṛtau dadābha víḡvasya jantór adhamám cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyatum̐ yátudhanéty áha yó vā rakṣāḥ ḡcīr asmíty áha,
índras tám̐ hantu mahatā vadhéna víḡvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryoná ávṛṇaṇ mṛdhrávācam : 5.29.10^d, ní duryoná ávṛṇaṇ mṛdhrá-
vācaḥ.

5.33.5^a (Samvarana Prajāpatya ; to Indra)

vayám té ta indra yé ca nárah ḡárdho jajñāná yātāḥ ca ráthāḥ,
ásmāñ jagamyád abhiḡṣma sátvā bhāgo ná hávyah̐ prabhṛthéṣu cáruḥ.

7.30.4^a (Vasiṣṭha Maitravaruṇi ; to Indra)

vayám té ta indra yé ca deva stāvanta ḡura dádato maghāni,
yāchā sūribhya upamám̐ várūthaṁ svābhūvo jaraṇám̐ aṇavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5: 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas

5.34.7^b, ví dāḡṣe bhajati sūnāraṁ vásu : 1.40.4^a, yó vāḡháte dádāti sūnāraṁ vásu.

5.35.1^{a+c} (Prabhūvasu Āngirasa ; to Indra)

yás te sādhiṣṭhó 'vasa indra krátuḥ tám̐ á bhara,
asmábhyaṁ carṣaṇisāham̐ sāsniṁ vājeṣu duṣṭāram

8.53(Val. 5).7^a (Medhya Kāṇva ; to Indra)

yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayám̐ hótṛabhir utá devāhūtibhiḥ sasavāṇso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgnī āvasā gatam asmābhyam carṣaṇisahā,
 mā no duhṣāṇsa iṣata.]

1.23.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance' The translations of 8.53 (Vāl. 5) 7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrā's durch die gotteranrufungen meinen wir, dass wir gewinnen' Grassmann, 'In Kampfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable, no translation is certain Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee !' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)
 yād indra te cātasro yāc chūra sānti tistrāh.
 yād vā pañca kṣitīnām āvas tāt sū na ā bhara.

6.46.7^c (Caṁyu Bārhaspatya ; to Indra)

yād indra nāhuṣīsv āh, oḥo nṛṇām ca kṛtīṣu.

6.46.7^d

yād vā pañca kṣitīnām dyumnām ā bhara satrū viṣvāni pūṇsya.

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense. evidently one poet has composed after the pattern of the other. 6.46.7 looks decidedly hybrid. dyumnām ā bhara occurs at the end of 8.19.15, and seems to have been added to yād vā pañca kṣitīnām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody catalectic or catalectic, i.e. — — — — — or — — — — —; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitīnām as three syllables, is a decided anomaly ; see ibid., class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vṛsantamasya hūmahe.

[5.35.4^c, svāksatram te dhr̥ṣān mānaḥ : 1.54.3^b, svāksatram yāsyā dhr̥ṣatō dhr̥ṣān mānaḥ.]

[5.35.5^a, tvām tām indra mārtyam : 10.17.1.3^a, tvam tyām indra mārtyam.]

Cf. 1.131.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama jānāso vṛktābarhiṣaḥ,
 ugrām pūrvīṣu pūrvyām hāvante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)

tvām id vṛtrahantama jānāso vṛktābarhiṣaḥ,
 hāvante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva ; to Indra)

ā tvā kāṇvā ihāvase hāvante vājasātaye,
 divo amūṣya ṣāsato divām yayā divāvaso.]

refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja; to Pūṣan and Indra)
 indrā nū pūṣāṇā vayām śakhyāya svastāye,
 huvēma vājasātaye. 4.3.1.11^b
 8.9.13^b (Çaṣakarna Kāṇva; to Aṣvins)
 yād adyāṣvināv ahām huvēya vājasātaye,
 yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṣvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vielen [geschöpften]', following Sāyaṇa, bahviṣu prajāsu Geldner, Ved. Stud. i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten', but ibid. 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his Lexicon, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Of the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānaso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājīṣu,
 sayāvānam dhāne-dhane vājāyāntam avā rātham.

8.84.8^b (Uṣanas Kāvya; to Agni)
 tām marjayanta sukrātum puroyāvānam ājīṣu,
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d cf. vājāyānto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujiyūm vājeṣu pūrvyam, 8.22.2; 46.20

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma; to Indra)
 pūṣyāt kṣēme abhī yōge bhavāty ubhé vṛtau saṁyatī sām jayāti,
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sūtāsomo dādācat.

10.45.10^c (Vatsapri Bhālandana; to Agni)
 ā tām bhaja sāṁgravasēṣv agna ukthā-ukthā ā bhaja ṣasyāmāne,
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhīnādād ūj jānitvāiḥ.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, divāḥ ca gṁāḥ ca rājathāḥ: 1.25.20^b, divāḥ ca gṁāḥ ca rājasi.

[5.39.3^d, ā vājam darśi sātāye: 9.68.7^d, nṛbhir yatō vājam ā darśi sātāye.]

[5.39.4^a, mánhiṣṭham vo maghónām: 8.1.30^b, mánhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthām indrāya ṣāṁsyam.

[5.39.5^{de}, gīro vardhanty ātrayo gīraḥ ṣumbhanty ātrayaḥ: 5.22.4^{de}, stómāir vardhanty ātrayo gīrbhīḥ ṣumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma; to Indra)

ā yāhy ādribhiḥ sutaṁ sōmaṁ somapate piba,

ṽsann indra ṽṣabhir vṛtrahantama.]

refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva; to Indra)

ā yāhimā indavó 'ṣvapate gópata úrvarāpate.

sōmaṁ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma; to Indra)

ṽṣā grāvā ṽṣā mado ṽṣā sōmo ayám sutáh,

ṽsann indra ṽṣabhir vṛtrahantama.]

refrain, 5.40.1^c—3^c

ṽṣā tvā ṽṣaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,

ṽsann indra ṽṣabhir vṛtrahantama.]

refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva; to Indra)

ṽṣā grāvā ṽṣā mado ṽṣā sōmo ayám sutáh,

ṽṣā yajñó yám invasi ṽṣā hávah.

ṽṣā tvā ṽṣaṇaṁ huve vājriṁ citrābhir ūtibhiḥ,

vāvántha hi prátistutam ṽṣā hávah.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8 13 31–33 the words ṽṣā hávah are also refrain appendage ('tetrasyllabic pāda'), I assume that this type of workmanship is late, cf. Oldenberg, Ptol. pp. 111 ff, and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayám sutah, 8.94.4^a, for the second of the repeated pādas

[5.40.4^c, yuktvá hāribhyām upa yāsad arvāṇ: 1.177.1^d, yuktvá harī ṽṣaṇā yāhy arvāṇ.]

5.40.5^b, 9^b, tāmasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró várūṇo aryamāyūr indra rbhuksā marúto juṣanta: 1.162.1^{ab},
mā no mitró várūṇo aryamāyūr indra rbhuksā marúto pári khyan.

5 41.6^a (Atri Bhāuma; to Viṣve Devāḥ, here Vāyu)

prá vo vāyūm rathayújaṁ kṛṇudhvaṁ prá devām vípraṁ panitāram arkāḥ,
iṣudhyáva ṛtasāpah púramdhīr vásvīr no átra pātnīr ā dhiyé dhuh.

10.64.7^a (Gaya Plāta; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prá vo vāyūm rathayújaṁ púramdhiṁ stómāḥ kṛṇudhvaṁ sakhyāya
pūṣaṇam,

té hi devāsya savitūḥ sāvīmani krātuṁ sácante sacitah sácetasah.

We may render 5 41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word iṣudhyávaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, ibid. p. 204

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhi vo arce posyāvato nṛṇ vāstoḥ pātiṃ tvāstāraṃ rārāṇaḥ,
dhānyā sajōsā dhiṣāṇā nāmōbhir vānaspātiṃr ṣadhi rāyā ēše.

5.42.16^b (The same)

prāiṣā stōmah pṛthivīm antāriḥṣaṃ vānaspātiṃr ṣadhi rāyē aḡyāḥ,
[devo-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.]

5.42.16^{ed}

For 5.41.8 cf. Geldner, *Ved. Stud.* 1. 170; Hillebrandt, *Ved. Myth.* 1. 180, 517; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, grṇtē agnir etārī nā ḡṣāiḥ : 6.12.4^a, śāsmākebhīr etārī nā ḡṣāiḥ
(agni ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dāḡema nāmasā sudānūn evayā marūto āchoktāu prāḡravaso marūto
āchoktāu,
mā nō 'hir budhnyō riṣē dhād asmākaṃ bhūd upamātivāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā nō 'hir budhnyō riṣē dhān mā yajñō asya sridhad ṛtayōḥ.

For 5.41.16 cf. Bergaigne, *JA.* xii (1888). 139.

[5.42.3^d, candrāṇi devāḥ savitā suvāti : 7.40.1^c, yād adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātiṃr ṣadhi rāyē aḡyāḥ : 5.41.8^d, vānaspātiṃr ṣadhi rāyā ēše.

5.42.16^{ed} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmah pṛthivīm antāriḥṣaṃ [vānaspātiṃr ṣadhi rāyē aḡyāḥ,] 5.41.8^d
devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu dhāt.

5.43.15^{ed} (The same)

brhād vāyo brhatē tūbhyam agne dhiyājūro mithunāsah sacanta,
devō-devaḥ suhāvo bhūtu māhyaṃ mā no mātā pṛthivī durmatāu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhe syāma.

Only one pāda ; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aḡvins) =

5.77.5 (Avasyu Ātreya ; to Aṣvins)

sām aṣvīnor āvasā nūtanena mayobhūvā supráṇīti gamema,
ā no rayīm vahatam ótá vīrān ā viṣvāny amṛtā sūbhagāni.

Note that 5.43.11^a = 5.76.4^c.

5.43.10^d (Atri Bhāuma ; to Viṣve Devāḥ)

ā nāmabhir marūto vakṣi viṣvān ā rūpébhir jātavedo huvānāḥ,
yajñām giro jaritūḥ suṣtutīm ca viṣve ganta maruto viṣva ūtí.

10.35.13^a (Luṣa Dhānaka ; to Viṣve Devāḥ)

viṣve adyā marūto viṣva ūtí viṣve bhavantv agnáyaḥ sāmiddhāḥ,
[viṣve no devā āvasā gamantu, viṣvam astu dráviṇam vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, 1. 339, as to whether viṣva ūtí in 5.43.10^d is to be changed to viṣvā ūtí, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted ; cf. also 7.57.7^a, ā stutāso maruto viṣva ūtí. The repeated pāda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its pāda c (with one of four viṣva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṣve Devāḥ)

ā no divó bṛhatāḥ párvatād ā sárasvatī yajatā gantu yajñām.
hāvaṁ devī jujuṣāṇā ghṛtāci ṣagmām no vácam uṇatí ṇṇotu.

5.76.4^c (Atri Bhāuma ; to Aṣvins)

idām hí vaṁ pradīvi sthānam óka imé gṛhā aṣvinedām duroṇām,
ā no divó bṛhatāḥ párvatād ādbhyó yātam ísam ūrjam vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd} : 5.42.16^{cd}, devó-devaḥ suhávo bhūtu máhyaṁ má no matā prthiví dur-
matāu dhāt.

5.43.16 = 5.42.17 (only one pāda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, távāhām asmi sakhyé nyókāḥ.

5.45.4^b (Sadāprṇa Ātreya : to Viṣve Devāḥ)

sūktébhir vo vácobhir devājuṣṭāir indrā nv āgní āvase huvádhyāi,
ukthébhir hí śmā kaváyaḥ suyajñā āvívāsanto marūto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)

okivānsā suté sácān āgvā sápti ivádane,

indrā nv āgní āvasehá vajrínā vayām devā havāmahe.

Prima facie the dative āvase in 5.45.4 is better than the instrumental āvasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with āvase or ūtāye. Possibly, but not certainly, āvasehá = āvasa ihá, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sādāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām ārnó 'yukta yád dharíto vitápr̥ṣṭhāḥ,
udná ná návam anayanta dhíra aṇṇvatír āpo arvág atīṣṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[4.45.2^a

ud vām pr̥kṣāso mādhumanto asthur, ā sūryo aruhac chukrām ārnāḥ,
yāsmā ādityā ādhvano rādanti, mitró aryamá vāruṇaḥ sajósāḥ.] 1.186.2^b

See under 4.45 2^a.

5.46.3^c (Pratikṣatra Ātreya; to Viṣve Devāḥ)

indrāgní mitrávaruṇādítim svāḥ pr̥thivīm dyām marútāḥ párvatān apāḥ,
huvé viṣṇuṁ pūśāṇaṁ brāhmaṇas pátim bhágaṁ nú cāṁsaṁ savitāram ūtāye.

7.44.1^c (Vasiṣṭha; to Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamām aṇvinośāsam agnīm sámiddham bhágam
ūtāye huve,

indram viṣṇuṁ pūśāṇaṁ brāhmaṇas pátim, ādityān dyāvāpr̥thiví
apāḥ svāḥ.] 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūśāṇaṁ brāhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marútāḥ párvatān apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratikṣatra Ātreya; Devapatnīstavaḥ)

utá gná vyantu devápatnīr indrāṇy āgnāyy aṇvínī ráṭ,
ā ródasī varuṇānī ṇṇotu vyántu devír yá ṛtúr jáninām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tá no rāsan rátiśāco vásūny ā ródasī varuṇānī ṇṇotu,
várūtrībhiḥ suṇarāno no astu tváṣṭā sudátro ví dadhātu ráyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devápatnī stanza, 5.46.8. Note, however, that Tvastar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havýádātaye.

[5.51.2^b, sátyadharmāno adhvarám: 1.12.7^b, sátyadharmānam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhir vipra santya prātaryāvabhir ā gahi,
devébhiḥ sómapiṭaye.

8.38.7^a (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataṁ devébhir jenyāvasū,
indrāgni sómapiṭaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhiḥ sómapiṭaye, seems stretched secondarily into two: devébhir [jenyāvasū, indrāgni] sómapiṭaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
 vāyav ā yāhi vītāye juṣāṇó havyádātaye,
 píbā sutásyāndhaso abhí prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
 ágna ā yāhi vītāye gr̥ṇānó havyádātaye,
 ní hótā satsi barhiṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
 prá virayā́ cúcayo dadrire vām adhvaryúbhir mādhumantaḥ sutásah,
 váha vāyo niyúto yāhy áchā píbā sutásyāndhaso mádāya.

Translate 5.51 5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhí prāyah 'to the feast'. added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg. Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant' Indeed 5.51 5 seems to be a conglomerate of parts of the two other stanzas

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣām sómānām (5.51.6^b, sutānām) pítim
 arhathaḥ ; 1.134.6^c, sutānām pítim arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
 sutá indrāya vāyāve sómāso dádhyāçirah,
 nimnām ná yanti sindhavo 'bhí prāyaḥ.

6^a 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
 sutá indrāya vāyāve várūṇāya marúdbhyaḥ,
 sómā arṣanti viṣṇave.

9.34.2^{abc} (The same)
 sutá indrāya vāyāve várūṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave.

9.65.20^{abc} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apsá indrāya vāyāve várūṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave.

The pāda, várūṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsá indrāya várūṇāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dádhyāçirah.

5.51.8^b : 1.44.14^d, açvibhyaṁ usāsā sajúḥ.

5.51.8^c–10^c, á yāhy agne atrivát suté rana.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
 marútsu vo dadhimahi stóman yajñám ca dhṛṣṇuyá,
 víçve yé mánuṣā yugá pānti mártyaṁ riśáh.]

6^a 1.42.2^b

6.16.22^b (Bharadvāja ; to Agni)

prā vaḥ sakhāyo agnāye stómaṁ yajñám ca dhṛṣṇuyá,
árca gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (hed und opfer) dem ordner' In his note he remarks, 'arca gāya. fur arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vah is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d, pānti mārtyaṁ riśāh.

[5.53.10^b, tveṣāṁ gaṇāṁ mārutaṁ nāvyaśīnām: 5.58.1^b, stuṣé gaṇāṁ, &c.]

5.53.16^b (Ṣyāvāṇva Ātreya; to Maruts)

stuhí bhojān stuvaṭó asya yāmani ráṇan gāvo ná yāvase,
yatāh pūrvāḥ iva sákhiṇr ānu hvaya girá gṛṇhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others; to Soma)

ḷbhadrām no āpi vātaya máno dáksam utá krátum, 10.20.1
ádha te sakhyé ándhaso ví vo máde ráṇan gāvo ná yāvase vívakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Of. the pāda, gāvo ná yāvasesv á, under 1.91.13^b.

5.54.11^d (Ṣyāvāṇva Ātreya; to Maruts)

ánseṣu va rṣṭáyah patsú khādāyo ḷvákṣassu rukmá maruto ráthe cūbhaḥ, cf. 1.64.4^b
agnibhrajaso vidyúto gábhastyoh cīprāḥ cīrṣásu vítatā hiraṇyáyīḥ.

8.7.25^b (Punarvatsa Kāṇva; to Maruts)

vidyúddhastā abhidyavaḥ cīprāḥ cīrṣán hiraṇyáyīḥ,
cūbhṛá vy āñjata cīryé.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase cīprāḥ cīrṣásu in 5.54.11 is replaced by cīprāḥ cīrṣán in 8.7.25. Since the Maruts, collectively, have many heads, the word cīrṣásu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For cīprāḥ see Max Müller, SBE. xxxii. 301; Henry, *Mémoires de la Société de Linguistique*, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d—9^d, cūbhām yatām ānu ráthā avṛtsata.

[5.55.3^c, virokīṇaḥ sūryasyeva raçmāyah: 10.91.4^d, arepāsaḥ sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvācva Ātreya ; to Maruts)

mṛlāta no marūto mā vadhiṣṭanāsmābhyaṁ çarma bahulām vi yantana,
ādhi stotrāsyā sakhyāsyā gātana ḷçūbham yātām ānu rāthā avṛtsata.]

☞ refrain, 5.55.1^d-9^d

6.51.5^d (Rjigvan Bhāradvāja ; to Viçve Devāḥ)

dyāus pītaḥ prthivi mātār ādhrug āgne bhrātār vasavo mṛlātā naḥ,
viçva ādityā adite saḷsā asmābhyaṁ çarma bahulām vi yanta.

10.78.8^c (Syūmaracmi Bhārgava ; to Maruts)

subhāgān no devāḥ kṛnutā surātnān asmān stotṛn maruto vāvṛdhanāḥ,
ādhi stotrāsyā sakhyāsyā gāta sanād dhi vo ratnadheyāni sānti.

Aufrecht, in the Preface to his second edition of the *Rig-Veda*, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9—Cf. 9.72.9^d

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām syāma pātayo rayinām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād ādhi.

5.56.4^d : 1.37.11^c, prā cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy āruṣi rāthe : 1.14.12^a, yuksvā hy āruṣi rāthe.

5.56.6^{cd}, yuṅgdhvām hāri ajirā dhurī vólhave vahiṣṭhā dhurī volhave : 1.134.3^{bc}.
vayū rāthe ajirā dhurī vólhave vahiṣṭhā dhurī vólhave.

5.57.7^d, bhakṣiṭyā vó 'vaso dāivyasya : 4.21.10^d, bhakṣiṭyā té 'vaso dāivyasya.

5.57.8 = 5.58.8 (Çyāvācva Ātreya ; to Maruts)

hayé náro marūto mṛlātā nas tūvīmāghāso āmṛtā řtajñāḥ,
sátyaçrutāḥ kāvayo yūvāno bṛhadgirayo bṛhād ukṣāmāñāḥ.

[5.58.1^b, stuṣé gaṇām mārutaṁ nāvyaśinām. 5.53.10^b : tveṣām gaṇām, &c.]

5.61.19^c, párvateṣv āpaçritaḥ : 1.84.14^b, párvateṣv āpaçritam.

5.64.1^a, várūṇam vo riçādasam : 1.2.7^b, várūṇam ca riçādasam.

5.64.2^d : 1.127.10^e, viçvāsu kṣāsu joguve.

5.65.2^{b+d} (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

tā hí çréṣṭhavarcasā rájānā dīrghaçrúttamā,
tā sātpati řtāvřdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrá urucákṣasā nārā rájānā dīrghaçrúttamā,

tā bahutā na daṁsānā ratharyataḥ ḷsākām sūryasya raçmibhiḥ.] ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyā ṛtaspr̥ṣa ṛtāvāno jáne-jane,

sunithásah sudánava ṛ'nhóḥ cid urucákrayaḥ.]

5.67.4^d

[5.65.5^b, syāma sapráthastame: 1.94.13^c, çárman syāma táva sapráthastame.]

[5.65.5^c, anehásas tvotáyah: 8.47.1^e–18^e, āneháso va utáyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)

tā vām éše ráthānām urvīm gávyūtim eṣām,

rātahavyasya suṣtutīm dadhík stómāir manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)

tā vām éše ráthānām ṛndrāgní havāmahe,]

5.86.4^b

ṛpāti turásya rádhaso, vidváṁsā gírvaṇastamā.

5.86.4^c

There is no difficulty in 5.86.4, whether we render éše by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* 11. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gávām éše 10.48.9, or iāyá éše, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c. 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineinlet auf die weite Flur und zu des Opfrer's Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvato ráthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketúnā jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)

bāl itthā deva niṣkṛtām áditya yajatām brhāt,

vāruṇa mītrāryaman vārṣiṣṭham kṣatrām açāthe.

8.67.4^b (Matsya Sāhmada, or others; to Ādityas)

ṛmāhi vo mahatām ávo, vāruṇa mītrāryaman,

8.47.1^a

ṛāvāṁsy á vṛṇmahe.]

8.26.21^c

10.126.2^b (Kulmalabarhiṣa Çāilūṣi, or Anhomue Vāmadevya; to Viṣve Devāḥ)

tād dhí vayām vṛṇmāhe vāruṇa mītrāryaman,

yēnā nír ānhaso yūyām pāthā nethā ca mártiyam áti dvīṣah.

Cf. vāruṇo mītró aryamā, under 1.26.4^b; and the two pādas 7.59.1^c, tasmā agne vāruṇa mītrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo vāruṇa mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)

á yád yōnim hiraṇyāyam vāruṇa mītra sádathah,

ṛdhartārā carṣaṇinām, yantām sumnām riçadasā.

1.17.2^c

9.64.20^a (Kaṣyapa Mārīca ; to Soma Pavamāna)
 ā yād yónim huranyāyam açur rtāsyā sīdati,
 jāhāty āpracetasah.

5.67.2^c: 1.17 2^c, dhartārā carṣanīnām.

5.67.3^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^b—7^b. várupo
 mitró aryamā.

5.67.3^d: 1 41 2^b; 5.52.4^d, pānti mārtyam riṣāh.

5.67.4^b. ṛtāvāno jane-jane: 5.65 2^d, ṛtāvānā jane-jane.

5.67.4^d (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)
 té hí satyā ṛtaspr̥ṣa ṛtāvāno jane-jane.
 sunithāsah sudānavo 'ñhóç cid urucákrayah.

5.65.2^d

8 18.5^c (Irimbiṭhi Kāṇva ; to Ādityas)
 té hí putráso áditer vidúr dvēṣāṁsi yótave.
 añhóç cid urucákrayo 'nehāsah.

Pāda 8 18 5^c is clearly composite aneḥasah is cadence in 8.45 11^c, see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)
 prātár devīm áditim jōhavimi madhyāṁdina úditā sūryasya,
 rāyē mitrāvaruṇā sarvātātēle tokāya tānayāya çām yōh.

5.76.3^b (Atri Bhāuma ; to Aṣvins)
 utā yātām saṁgavē prātár āhno madhyāṁdina úditā sūryasya,
 divā náktam ávasā çāntamena nédānīm pitir aṣvinā tatana.

For sarvātātā in 5.69 3 see Oldenberg, ZDMG lv 301.

5.71.1^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 ā no gantaṁ riçādasā várūna mitra barhāpā.
 ūpamām cārum adhvarām.

8.8.17^a (Sadhvaṁsa Kāṇva ; to Aṣvins)
 ā no gantaṁ riçādasemām stōmam purubhuja,
 kṛtām naḥ suçṛīyo nareṁā dātām abhiṣṭaye.

5.71.2^c (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 víçvasya hí pracetasā várūna mitra rájathah,
 içānā pipyatām dhíyah.

7.94 2^c (Vasiṣṭha ; to Indra and Agni)
 ṛçṇutām jaritúr hávam, indrāgni vānataṁ girah,
 içānā pipyatām dhíyah.

7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)

yuvām hī sthāḥ svāṛpatī indraç ca soma gōpatī,
içāṇā pipyataṁ dhīyaḥ.

5.71.3^a, úpa naḥ sutám ā gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutám ā gahi.

5.71.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám ā gatam, vāruṇa mitra dāçúṣaḥ,
asyá sómasya pitáye.

☞ 1.16.4^a

☞ 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

lmāhi vo mahatām ávo, vāruṇa mitra dāçúṣe,
yām ādityā abhī druho rákṣathā nēm aghām naçad, aneháso va útáyah
suntáyo va útáyah.

☞ 8.47.1^a

☞ refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyá sómasya
pitáye

5.72.1^c–3^c, ní barhiṣi sadatām (3^c, sadatām) sómapiṭaye.

5.72.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

mitráç ca no vāruṇaç ca juṣétām yajñām iṣṭáye,
ní barhiṣi sadatām sómapiṭaye.

☞ refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājiniṣasū juṣéthām yajñām iṣṭáye,
lhaṁsāv iva patatam ā sutām úpa.

☞ refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juṣéthām yajñām iṣṭáye sutām sómaṁ sadhastuti,
indrāgni ā gatam narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yád adyá sthāḥ parāvátī yád arvāvátī açvinā,
yád vā purū purubhuja yád antárikṣa ā gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yád vāsi rocané divāḥ, samudrásyádhi viṣṭápi,
yát páṛthive sádane vṛtrahantama yád antárikṣa ā gahi.

☞ 8.34.13^b

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác chakiāsi parāvátī yád
arvāvátī vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.78.2^a (Pāura Ātreya; to Açvins)

ihá tyá purubhūtamā purū dānsānsi bíbhratā,
varasyá yāmy ádhriḡu huvé tuvīṣṭamā bhuje.

8.22.3^a (Sobhari Kāṇva; to Açvins)

ihá tyá purubhūtamā devā námobhir açvinā,
l arvācinā sv ávase karāmahe, gántārā dāçúso ḡṛhām.

☞ c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakráñ ráthasya yemathuh.

5.73.5^a (Paura Ātreya; to Aṇvins)

á yád vām sūryá rátham̐ tisthād raghuṣyádam̐ sáda,
pári vām aruṣá váyo ghr̥ṇá varanta átápaḥ.

8.8.10^a (Sadhvañsa Kāṇva; to Aṇvins)

á yád vām yóṣaṇā rátham̐ átisthād vājinivasū,
viṇvāny aṇvinā yuvām̐ prá dhítāny agachatam̐.

Cf. 1.116 17.

[5.73.10^a, imā bráhmāṇi vārdhanā: 8.62.4^b, indra bráhmāṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kárhi cic chuṇrūyātām̐ imām̐ hávam̐,
vásvir̐ ū śú vām̐ bhújah̐ pr̥cānti sū vām̐ p̥caḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kárhi kárhi cic chuṇrūyātām̐ imām̐ hávam̐,

ṇānti śád bhūtu vām̐ ávah̐.]

☞ refrain, 8.73.1^c–18^c

5.75.1^e–9^e, mādhvī máma ṇrutām̐ hávam̐.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī; 8.87.5^c, dásrā hiraṇyavartanī ṇubhas pati.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátnāni bíbhratāv áṇvinā gáchatām̐ yuvām̐,

rúdrā hiraṇyavartanī juṣāṇā vājinivasū ṇmādhvī máma ṇrutām̐ hávam̐.]

☞ refrain, 5.75.1^e–9^e

8.8.1^b (Sadhvañsa Kāṇva; to Aṇvins)

á no viṇvābhīr̐ ūtíbhīr̐, áṇvinā gáchatām̐ yuvām̐,

☞ 7.24.4^a

ṇdásrā hiraṇyavartanī, ṇpíbatām̐ somyām̐ mādhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

á me havām̐ nāsatyā áṇvinā gáchatām̐ yuvām̐,

☞ 1.183.5^d

mādhvah̐ sómasya pítāye.

Note that 5.75.2^c = 8.8.1^c.—The páda, rudrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv̐ éhá gachatam̐.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

áṇvināv̐ éhá gachatām̐, nāsatyā má ví venatam̐,

☞ 1.22.1^b

tiráṇ cid aryayá pári vartir̐ yātam̐ adābhya ṇmādhvī máma ṇrutām̐ hávam̐.]

☞ refrain, 5.75.1^e–9^e

5.78.1^b (Saptavadhri Ātreya; to Aṣvins)

ṛāçvināv éhá gachatam, násatyā mā ví venatam,

§ 1.22.1^b

ḥaṁsāv iva patatam ā sutān ūpa.

§ refrain, 5.78.1^c-3^c

For tirāç cid aryayā pári see Oldenberg, *Prolegomena* p. 458, note. RV *Noten*, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya ā*. Cf. my remarks under 4.29.1^c.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyah.

5.76.3^b: 5.69.3^b, madhyāmdina úditā sūryasya.

5.76.4^c: 5.43.11^a, ā no divó brhataḥ párvataḥ á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, āçvināv éhá gachatam.

5.78.1^b: 5.75.7^b, násatyā mā ví venatam.

5.78.1^c-3^c, haṁsāv iva patatam ā sutān ūpa.

5.78.3^b: 8.38.4^a, juṣéthām yajñám iṣṭāye; 5.72.3^b, juṣétām yajñám iṣṭāye.

[5.78.8^a, yáthā váto yáthā vānam: 10.23.4^d, úd íd dhūnoti váto yáthā vānam.]

5.79.1^{de}-3^{de}, satyāçravasi vāyye sújāte āçvasūnrte: 5.79.1^e-10^e, sújāte āçvasūnrte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy áucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, āiṣu dhā vīrávad yáçah.

5.79.6^c, 7^c, yé no rádhāṁsy áhrayā (7^c, āçvyā).

5.79.7^b: 4.55.9^a, ūṣo maghony ā vaha.

5.79.8^a (Satyaçravas Ātreya; to Uṣas)

utá no gómātīr iṣa ā vaha duhitar divaḥ.

ṣākām sūryasya raçmībhiḥ, çukráñḥ çocadbhir arcībhiḥ sújāte āçvasūnrte.

c: 1.47.7^d; e: refrain, 5.79.1^e-10^e

8.5.9^a (Brahmātiṭhi Kāṇva; to Aṣvins)

utá no gómātīr iṣa utá sātīr aharvidā,

vī pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómātīr iṣo víçvā arṣa pariṣṭúbhah,

gṛṇānó jamádagninā.

§ 3.62.18^a

Cf. the pāda, tvām no gómātīr iṣah, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^e; 8.101.2^d, sākam sūryasya raçmibhih.

5.79.3^b, 9^a: 1.48.1^b, vy ũchā duhitar divaḥ; 5.79.2^b, vy ũcho duhitar divaḥ

5.80.4^c: 1.124.3^c, ṛtāsyā pānthām anv eti sādhu: 10.66.13^b, ṛtāsyā pānthām
anv emi sādhuṃ.

5.80.4^d: 1.124.3^d, prajānatīva na diço mināti.

[5.80.6^b, yōseva bhadrā nī rinīte āpsah: 1.124.7^d, uṣā hasreva nī rinīte āpsah.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

eṣā pratīcī duhitā divō nīn yōseva bhadrā nī rinīte āpsah. 5.80.6^c cf. 1.124.7^d
vyūrṇvatī dāçuṣe vāryāni pūnar jyōtir yuvatih pūrvāthakah.

6.50.8^d (Rjicvan Bhāradvāja; to Viçve Devaḥ; here Savitar)

ā no devāḥ savitā trāyamāno, hīranyapānir yajato jagamyāt. 6.50.8^d
yō dātravān usāso nā prātīkaṁ vyūrṇutē dāçuṣe vāryāni.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb Cf the opening paragraphs of Part 2, chapter 4.—The cadence dāçuṣe vāryāni also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ 6.17.10^c.

5.82.2^a, āsya hī svāyaçastaram: 5.17.2^a, āsya hī svāyaçastaraḥ.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

āsya hī svāyaçastaram, savitūḥ kác canā priyām,
nā minanti svarājyam.

5.17.2^a

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nū cid ādīçaṁ nā minānti svarājyam,
nā devō nādhriḡur jānah.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sā hī rātnāni dāçuṣe suvāti savitā bhāgaḥ,
tām bhāgām citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

yād adyā sūra ũditē, nāgā mitró aryamā,
suvāti savitā bhāgaḥ.

7.66.4^a

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, supṛavīr astu sā ksāyah Yet I have little doubt that suvāti savitā bhāgaḥ originated in connexion with rātnāni in 5.82.3. Cf. 4.55.10; 4.42.5; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ānāgaso ādītaye devāsya savitūḥ savé,
vīçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Aṇvins)

suprāvargāṃ suvīryaṃ suṣṭhū vāryam ānādhṛṣṭaṃ rakṣasvīnā,
asmīn ā vām āyāne vājīnivasu viṇvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sā dr̥ḷhé cid abhi tr̥ṇatti vājam ārvatā ṽsā dhatte āksīti ṇrāvah, 1.40.4^b
tvé devatrā sādā purūvaso viṇvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM, p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsaṃ gīrbhīr ābhi stuhī parjanyaṃ nāmasā vivāsa,
kānikradad vṛṣabhó jīrādānū réto dadhāty ōṣadhīṣu gārbham.

8.96.12^b (Tiraçci Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād viviḍdhi yāt ta īndro júṣoṣat stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūṣa jaritar mā ruvanyaḥ ṇrāvāyā vācam kuvīd āṅgā védāt.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsyā vraté pṛthivī nānnamīti yāsyā vraté ṇaphāvaj jārbhurīti,
yāsyā vratā ōṣadhīr viṇvārūpāḥ sā naḥ parjanya māhi ṇārma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvah)

yāḥ sārūpā vīrūpā ēkarūpā yāsām agnīr īṣṭyā nāmāni veda,
yā āṅgīrasas tāpasehā cakrīs tābhyaḥ parjanya māhi ṇārma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kīm ca pṛthivyām ādhi: 8.49.7^b ; 50(Vāl.2).7^b, yād vā pṛthivyām
ādhi (8.50.7^b, divī).]

[5.85.3^c, téna viṇvasya bhūvanasya rájā: 3.46.2^c ; 6.36.4^d, éko viṇvasya, &c. ;
9.97.56^b, sómo viṇvasya, &c. ; 10.168.2^d, asyā viṇvasya, &c.]

[5.85.6^b, mahīm devāsya nákir ā dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sākḥayaṃ vā sādām īd bhrātaraṃ vā: 1.185.8^b, sākḥayaṃ vā sādām īj
jāspatīm vā.

[5.85.7^d, yāt sim āgaç cakrmā ṇiçrāthas tát: 1.179.5^c ; 7.93.7^c, yāt sim āgaç
cakrmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divī yād vā ghā satyām utā yān ná vidmā,
sārvā tā vi ṣya ṇithiréva devādḥā te syāma varuṇa priyāsah.

10.139.5^c (Viṣvāvasu Devagandharva ; to Viṣvāvasu)

viṣvāvasur abhī tām no gr̥ṇātu divyó gāndharvo rájaso vimánah,

yád vā ghā satyám utá yán ná vidmá dhíyo hinvāno dhíya in no avyāh.

For the possible relationship of 10.139 5 with an itihāsa in PB 69 22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá p̥tānāsu duṣṭārā yá vájēsu ṇraváyyā,

yá páñca carṣaṇír abhī ndrāgní tá havāmahe.

☞ 1.21.3^b

7.15.2^a (Vasiṣṭha Maitravaruṇi ; to Agni)

yáh páñca carṣaṇír abhī niṣasáda dāme-dame,

ṭkavír gr̥hápatis yúva.

☞ 1.12.6^b

9.101.9^c (Nahusa Mānava ; to Pavamāna Soma)

yá ójīṣṭhas tám á bhara pávamāna ṇraváyyam,

yáh páñca carṣaṇír abhī rayím yéna vānāmahāi.

Cf. also under 1.86 5 — See Muir, OST. i. 178.

5.86.2^d: 1.21.3^b ; 6.60.14^d, indrāgní tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām ēse ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

ṭtá vām ēse ráthānām, indrāgní havāmahe,

☞ 5.66.3^a

pátī turáśya rádhaso vidvánsā girvanastamā.

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdhá indrāgní havāmahe,

ṭtá no mṛlāta id̥ṇe.

☞ 1.17.1^c

6.44.5^b (Çam̐yu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátim turáśya rádhasaḥ,

tám in nv āśya ródasi, deví ṇśman saparyataḥ.

☞ 6.44.5^d

Cf. indrāgní tá havāmahe under 1.21 3^b

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evéndrāgnibhyām áhāvi havyám ṇśyam ghṛtām ná pūtām ádribhiḥ,

tá sūriṣu ṇrávo br̥hád rayím gr̥ṇātu didhṛtam īśam gr̥ṇātu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imām stómam abhiṣṭaye ghṛtām ná pūtām adriṇaḥ,

yénā nú sadyá ójasā vaváksitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

ṭindra ṇaviṣṭha satpate, rayím gr̥ṇātu dhārāya,

☞ 8.13.12^a

ṭṇrāvaḥ sūribhyo am̐tam vasutvanām.

☞ 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheilligt, &c.' Grass-

mann 'So wurde kräftiger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c' Grassmann takes *āhāvī* in the sense of *āsāvi*; in this way he is able to make *ādrībhīḥ* depend upon *āhāvī*. But I do not believe that *āhāvī ādrībhīḥ* go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in *nā*, and separates the expression *ghṛtām nā pūtām ādrībhīḥ* which on its face would seem to mean 'like ghee purified by the *ādrī*'. But what part the *ādrī* may have played in purifying ghee escapes my knowledge. Soma is *pāripūto ādrībhīḥ* in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty. '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, *ghṛtām nā ūci matāyāḥ pavante* 'like pure ghee the prayers flow purified'. The expression *ghṛtām nā pūtām (sūpūtām)*, in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^b: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones' This preserves the parallelism between the two *pāda*s without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of *ādrībhīḥ* in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression *ghṛtām nā pūtām ādrībhīḥ*.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

*prā yé jātā mahinā yé ca nū svayām prā vidmānā bruvāta evayāmarut,
krātvā tād vo maruto nādhṛṣe śāvo dānā mahnā tād eṣām ādhṛṣṭāso nādrayaḥ.*

8.20.14^d (Sobhari Kāṇva; to Maruts)

*tān vandasva marūtas tān ūpa stuhi tēṣām hī dhūnīmā,
arāṇām nā caramās tād eṣām dānā mahnā tād eṣām.*

We may render 5.87.2. 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—*evayāmarut*; that might of yours, (coupled) with skill, O Maruts, is not to be assailed,—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann, Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii 290, in regarding *dānā* as instrumental (probably of *dāmān*). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehere, preise diese Maruts, denn sie sind laut rauschend Rades Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering *nā* in *arāṇām nā caramās* does double service, once as '*gleich*' and once as '*keine*'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, *sahas*, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702, *Neueste Arbeiten*, p. 41; Max Muller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached *pāda*, is added secondarily, the author being reminded of it by the ending *tād eṣām* in the penultimate *pāda*.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

*svanō nā vō 'mavān rejayad vṛṣā tveṣō yayis taviṣā evayāmarut,
yēnā sāhanta rñjāta svārociṣa sthāraçmāno hiraṇyāyāḥ svāyudhāsa iṣmīṇaḥ.*

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkā utā svayām tanvāḥ çūmbhamānāḥ.

The hieratic word *iṣmīn* occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56 11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-mīn* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52 16 the crested Maruts are said to call upon their father Rudra, *ádhā pītāram iṣmīṇaṁ rudrāṁ vocanta cīkvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣipréṣave* 'for Rudra who has swift arrows' in RV. 7.46 1, *rudrāḥ svīśūh* 'Rudra who has strong arrows' in RV. 5.42 11. In the Ṣātarudriya sections of the Yajur-Vedas we have *namas tīgmeṣave*, and *namas tīkṣeṣave*, both, of course, referring to Rudra; see my Vedic Concordance in that order. In AV. 1.19.3 we have *rudrāḥ caṇavāyātān amitrān vī vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāśya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāśya hetih pāri vo vrnaktu*, TS. 1.1.1.1, et al. (see Concordance). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93 1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn* = *iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56 11; as *vācīmanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vācīmanta ṛṣtīmānto* . . . *sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīn* = *iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vācīsu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e.g. *oṣasvin oṣasvant*, *bhrājasvin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīśkāh* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplology from *sth(ū)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii 32.

¹ Cf. in the Ṣātarudriya, *nama iṣumadbhyo dhanvāyibhyaç* (or, *dhanvāvibhyaç*) *ca*; see Concordance.

² See Concordance, under *indrāujasvin*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny árido yájiyān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pādas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, nāmāni cid dadhire yajñiyanī.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātim çāçvatīnām: 3.2.10^a, viçām kavīm viçpātim mānuṣīr īṣah; 5.4.3^a, viçām kavīm viçpātim mānuṣīnām.

6.1.9^b (Bharadvāja Barhaspatya; to Agni)

só agna tje çaçamé ca máрто yás ta ánaṭ samídhā havyádātīm,
yá áhutīm pári védā námobhir víçvét sá vāmá dadhate tvótah.

10 122.3^d (Citramahas Vasiṣṭha; to Agni)

saptá dhāmāni pariyānn ámartyo dāçad dāçúṣe sukṛte māmahasva,
suvīreṇa rayīṇagne svābhúvā yás ta ánaṭ samídhā tám juṣasva.

For 6.1.9^c cf. 1 31.5^c, yá áhutīm pári védā vásatkrīm.

[6.1.10^b, námobhir agne samídhotá havyáiḥ: 7.63.5^d, námobhir mitrávaruṇotá havyáiḥ.]

6.1.10^c (Bharadvāja Barhaspatya; to Agni)

asmā u te máhi mahé vidhema [námobhir agne samídhotá havyáiḥ,] ~~cf.~~ cf. 6.1.10^b
védī sūno sahaso gīrbhír uktháir á te bhadráyām sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yajñáir máрто níçitīm vedyánaṭ,
víçvaṁ sá deva práti váram agne dhatté dhānyām pátyate vasavyáiḥ.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyánaṭ (Padap. vedyā ánat) to vedyānat = vedyā ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit hedern und ukthas, mit offer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samídhā, &c.; gīrbhīḥ, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyánaṭ, but without regard to the parallel, Roth, *ZDMG*. xlviii. 679; Geldner, *Ved. Stud* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

ā yās tatántha ródasī ví bhāsá ṣrávobhiḥ ca ṣravasyās tárutraḥ,
brhádgbhir vājai stháviregbhir asmé revádbhir agne vitarām ví bhāhi.

6.4.6^b (The same)

ā súryo ná bhānumádbhir arkáir ágne tatántha ródasī ví bhāsá,
citro nayat pári támānsy aktāḥ ḡocisā pátmann āuḡijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvád vaso sádám íd dhehy asmé bhúri tokáya tánayāya paḡvāḥ,
pūrvír iṣo brhatír āréaghā asmé bhadrá sāuḡravasāni santu.

9.87.9^c (Uḡanas Kavya ; to Pavamāna Soma)

utá sma rāḡim pári yāsi gónām indreṇa soma sarátham punánāḥ,
pūrvír iṣo brhatír jiradāno ḡikṣā ḡacivas táva tá upaṣṡút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataṁ viṣṡcim āmivā yá no ḡáyam āvivéḡa,
āré badhethām níṛṡtim parācáir, asmé bhadrá sāuḡravasāni santu.

☞ 1.24.9^c

For 9.87.9^d of the pādas beginning with ḡikṣā ḡacivas under 1 62 12

6.2.9^b: 5.9.4^d, ágne paḡúr ná yávase.

6.2.10^a: 4.9.5^a, véṣi hy ādhvariyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva deván ágne vocaḥ sumatím ródasyoḥ,
vīhí svastím suksitím divó nṛṇ dviṣo ánhānsi duritá tarema tá tarema
távāvasā tarema.

6.15.15^c (Vitahavya Āṅgirasa, or Bharadvāja ; to Agni)

labhí práyānsi súdhitāni hí khyó, ní tvā dadhita ródasī yájadhyāi,

☞ 6.15.15^a

ávā no maghavan vājasātav ágne víḡvāni duritá tarema tá tarema távā-
vasā tarema.

6.4.3^d: 2.20.5^d, áḡnasya cic chiḡnathat pūrvyāṇi.

6.4.6^b: ágne tatántha ródasī ví bhāsá: 6.1.11^a, ā yās tatántha ródasī ví bhāsá.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mádema ḡatāhimāḥ suvīrāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnúm sáhaso yúvānam ádroghavācam matíbhir yáviṣṡham,
yá ínvati drávināni prácetā víḡvāvarāni puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta viprāso abhi vājāyantaḥ,
 nakṣaddabhām tāturim parvateṣṭhām ādroghavācam matibhiḥ cāvī-
 ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting yāvīṣṭham for Agni (see Macdonell, Vedic Mythology, p 91); cāvīṣṭham for Indra. Cāvīṣṭha is Indra's mother ; see the author in ZDMG xlviii 548, and cf. cāvīṣṭha in Grassmann's Lexicon. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmanas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ cāvīṣṭham in 6.22.2^d together in the sense of 'gedankenstärken'. This is disproved by the parallel words matibhiḥ yāvīṣṭham in 6.5.1^b. This cannot mean 'gedankenjungster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samīdhā ya ukthāiḥ : 4.4.7^b, yās tvā nityena haviṣā yā ukthāiḥ.]

[6.6.7^c, candrām rayīm puruvīram brhāntam : 4.44.6^a, nū no rayīm, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahīm devāsya nākir, &c.]

6.7.7^a, vī yó rájáṁsy āmīmīta sukrātuḥ : 1.160.4^c, vī yó mamé rájasi sukratūyāya.
 Cf. 6.8.2^c.

[6.7.7^b, vaiṣvānaró vī divó rocanā kavīḥ : 9.85.9^b, ārturucad vī divó, &c.]

6.8.2^a : 1.143.2^a, sá jāyamānaḥ paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vy āntárikṣam amīmīta sukrātuḥ : 6.7.7^a, vī yó rájáṁsi āmīmīta sukrātuḥ.]

6.8.6^a, asmákam agne maghāvatsu dhārāya : 1.140.10^a, asmákam agne maghāvatsu didihi.

[6.8.7^{ab}, ādabdhebbhis tāva gopābhir iṣṭe 'smákam páhi trīṣadhasṭha sūrīn :
 1.143.8^{ad}, ādabdhebbhir ādrpītebbhir iṣṭe 'nīmīṣadbhiḥ pári páhi no jāḥ.]

6.10.1^d : 7.17.4^a, svadhvarā karati jātāvedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi jātāvedāḥ.

[6.10.6^d, āvir vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yān nāmasā barhīr agnāu : 7.2.4^b, prā vṛñjate nāmasā, &c.]

[6.11.6^b, devébbhir agne agnībbhir idhānāḥ : 6.12.6^b, víḥvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)
 sāsmaṁkebhir etārī nā cūṣāir agnī ṣtave dāma ā jātāvedāḥ,
 drvanno vanvān krátvā nārvosrāḥ pitēva jarayāyi yajñāḥ.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)
 sá mahná vígvā duritāni sāvān agnī ṣtave dāma ā jātāvedāḥ,
 sá no rakṣiṣad duritād avadyād asmān gr̥natā utā no maghónah.

For 6.12 4^{ab} cf. 5.41.10^c, gr̥nitē agnīr etārī nā cūṣāḥ, for sundry points in the same stanza, Neisser, Bezz. Beitr. xii. 293; xx. 39, Oldenberg, Prol. 464; RV. Noten, I 374.

[6.12.6^b, víḡvebhir agne agnībhir idhānāḥ: 6.11.6^b, devébhir agne, &c.]

6.13.4^a, yás te sūno sahaso gīrbhīr ukthāḥ: 6.11.10^c, védi sūno, &c.

6.14.2^c, agnīm hótāram īlate: 1.128.8^a, agnīm hótāram īlate vásudhitim; 5.1.7^b,
 agnīm hótāram īlate námobhiḥ.

Cf. 3.20 2^b, āgne hótāram īlate; 8.43.20^c, váhnīm hótāram īlate.

6.14.6 = 6.2.11.

6.14.6^e = 6.2.11^e; 6.15.15^e, tá tarema távávasā tarema.

6.15.3^{b+e} (Vitahavya Āṅgīrasa, or Bharadvāja; to Agni)
 sá tvām dākṣasyāvīkó vṛdhó bhūr aryāḥ párasyaántarasya tárusaḥ,
 rāyāḥ sūno sahaso mártyeṣv ā chardīr yacha vitáhavyāya saprátho bharád-
 vājāya sapráthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)
 sá id agnīḥ káṇvatamaḥ káṇvasakhāryāḥ párasyaántarasya tárusaḥ,
 agnīḥ pātu gr̥nató agnīḥ surīn agnīr dadātu tēṣām ávo nah.

6.16.33^a (Bharadvāja; to Agni)
 bharádvājāya sapráthaḥ cārma yacha sahan̥tya,
 āgne vāren̥yaṁ vásu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardīs. In the period of the composition of the hymns the word could only have been chadīs. The metre of the verses points to chadīs, instead of chardīs, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his *Lexicon*, s. v. 'chardīs, wofur wahrscheinlich überall chadīs zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kurze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständnis hineingedrungen.' For other discussions see Oldenberg, *ZDMG.* lv 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rīg-Veda knew only the word chadīs 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., vārma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadīs occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsaritśāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *čárma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prakṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardīs* that the diaskeuasts had to substitute it for the poets' *chadīs*, metre *contradictante*. The old word *chadīs* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *čárma* and *chardīs*. Thus the line, RV. 7 52.2^b, *čárma tokāya tānayāya gopāh*, is echoed in the formula, *chardīs tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ 5 12.1. In RV 1 114.5^d both words occur together, *čárma vārma chardīr asmābhyam yaṁsat*. Almost every qualifying expression that is used with *čárma* is also used with *chardīs*, e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each

{ *čárma no yaṁsan trivārūtham*, 10 66.5
 { *savitā čárma yachatv asmé trivārūtham*, 4 53.6
 { *sā naḥ čárma trivārūtham vi yaṁsat*, 8 42.2
 { *čármaṇā nas trivārūthena pāhi*, 5 4.8
trivārūtham maruto yanta naç chardīh, 8 18.21

Cf. also MS. 2.8.7^d: 111.4; KS. 17.6; TA 2 5 2.

{ *čárma . . . varūthyam tād asmāsu vi yantana*, 8.47.10
 { *bṛhaspātīh čárma . . . no yamad varūthyam*, 5.46.5
chardīr yād vām varūthyam, 6.67.2

{ *bhāvā vārūtham . . . maghāvadbhyaḥ čárma*, 1 58.9
 { *čárma no yantam āmavad vārūtham*, 4 55.4
 { *āchidram čárma yachata . . . vārūtham*, 8.27.9
yād vaḥ . . . vārūtham āsti yac chardīh, 8 67.6

Or again, adjectives for 'broad' go with both nouns: *urú*, *prthú*, and especially *saprāthaḥ*:

{ *yāchā naḥ čárma saprāthaḥ*, 1.22 15
 { *saprāthaḥ čárma yacha saḥantya*, 6 16.33
 { *chardīr yacha vitāhavyāya saprāthaḥ*, 6 15.3
 { *saprāthaḥ chardīr yantam ādābhyam*, 8.5.12
urv āsmā āditīh čárma yaṁsat, 4.25.5
 { *prā no yachatād avṛkām prthú chardīh*, 1.48.15
 { *prāsmāi yachatam avṛkām prthú chardīh*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādhaṁsam gṛnaté čárma yaṁsat, 6 49 7
ādhr̥ṣṭam chardīr yād vām, 6 67.2
bhāvā . . . maghavan maghāvadbhyaḥ čárma, 1.58.9
chardīr yacha maghāvadbhyaç ca māhyam ca, 6.46.9 (cf. 7.74.5; 8.5.12)
čárma tokāya tānayāya gopāh, 7.52.2
ādhā smā yacha tanvè tane ca chardīh, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410

6.15.6^d, 6^e, *devó devēṣu vānate hí vāryam* (6^e, no *dúvaḥ*).

6.15.7^c (*Vitahavya Āṅgirasa*, or *Bharadvāja*; to *Agni*)
sāmiddham agnīm samīdhā girā gṛṇe ŋucīm pāvakām puró adhvare dhruvām,
vīpraṁ hótāraṁ puruvāraṁ adrúhaṁ kavīm sumnāir imahe jātavedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
vīprañ hótāram adrūhañ dhūmāketuñ vibhāvasuñ,
yajñānañ ketuñ imahe.

6.15.12 (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)
tvām agne vanuṣyató ní pāhi tvām u naḥ sahasāvann avadyāt,
sām tvā dhvasmanvād abhy ètu páthaḥ sām rayi sprhayáyyaḥ sahasrí.

Cf Oldenberg, ZDMG, liv. 606; RV. Noten, I. 376.

6.15.15^a (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāñsi súdhitāni hi khyó nī tvā dadhīta ródasi yājadyai,
ávā no maghavan vājasātāv āgne víçvāni duritā tarema [tā tarema távāvasā
tarema.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)
ārādhi hótā niśāda yājīyañ abhi práyāñsi súdhitāni hí khyát,
yājamaḥai yajñīyañ hanta devāñ ilāmaḥa idyañ ājyena.

See under 1.135.4 for two very similar pādas

6.15.15^e: 6.2.11^e = 6.14.6^e, tā tarema távāvasā tarema.

6.16.2^c: 5.26.1^c; 8.102.16^c, ā devāñ vakṣi yākṣi ca.

6.16.5^b, divodāsāya sunvaté: 4.30.2^c, divodāsāya dāçúṣe; 6.31.4^d, divodāsāya
sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ: 8.19.17^a; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c: 1.15.7^c; 5.21.3^d, yajñéṣu devām ilate.

6.16.9^a: 1.14.11^a, tvām hótā mánurhitāḥ.

6.16.9^b (Bharadvāja ; to Agni)

[tvām hótā mánurhito] váhnir āsá vidúṣṭaraḥ,
āgne yākṣi divó víçāḥ.

1.14.11^a

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)
sá mandráyā ca jihváyā váhnir āsá vidúṣṭaraḥ,
āgne rayīm maghāvadbhyo na ā vaha havýādātīm ca sūdaya.

6.16.10^a, āgna ā yahi vitāye: 5.51.5^a, vāyav ā yahi vitāye.

6.16.15^c, dhanamjayām ráne-rāne: 1.74.3^c, dhanamjayó ráne-rāne.

[6.16.20^a, sá hí víçvāti párthivā: 6.45.20^c, sá hí víçvāni párthivā.]

6.16.22^b: 5.52.4^b, stómañ yajñām ca dhṛṣṇuyā.

6.16.24^b: 1.14.3^c, adityān mārutaṁ gaṇām.

[6.16.28^a, agnīs tigména ṣocīṣā: āgne tigména, &c.; see under 1.12.12.]

6.16.29^b: 1.78.1^b; 6.16.36^b; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.29^c (Bharadvāja; to Agni)

suvīraṁ rayīm á bhara jātavedo vícarṣaṇe,

ॐ 1.78.1^b

jahí rákṣāṁsi sukrato.

9.63.28^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

punānāḥ soma dhārayeṇdo víçvā āpa sridhaḥ,

ॐ 9.63.28^a

jahí rákṣāṁsi sukrato.

6.16.30^{ab} (Bharadvāja; to Agni)

tvām naḥ pāhy áṁhaso jātavedo aghāyatāḥ,

rákṣā ṇo brahmanas kave.

7.15.15^{ab} (Vasiṣṭha Māitravaruṇi; to Agni)

tvām naḥ pāhy áṁhaso dōṣāvastar aghāyatāḥ,

dīvā náktam adābhya.

6.16.33^a: 6.15.3^c, bharadvājāya sapráthaḥ.

6.16.35^c (Bharadvāja; to Agni)

gārbhe mātúḥ pitúṣ pitā vididyutāno aksāre,

sídann ṛtāsya yónim á.

9.32.4^c (Çyāvāçva Ātreya; to Soma Pavamāna)

ubhé somāvacākaṇ mrgó na taktó arhasi,

sídann ṛtāsya yónim á.

9.64.11^c (Kāçyapa Mārīca; to Soma Pavamāna)

ūrmír yás te pavitra á devāvīḥ paryákṣarat,

sídann ṛtāsya yónim á.

Of. ṛtāsya yónim āsādam, under 3.62.13^c.

6.16.36^b: 1.78.1^b; 6.16.29^b; 8.43.2^b, jātavedo vícarṣaṇe.

6.16.40^c: 5.9.3^d, víçām agním svadhvarām.

6.16.44^b, abhí prāyāṁsi vitāye: 1.135.4^b, abhí prāyāṁsi súdhitāni vitāye.

6.16.44^c: 1.14.6^c, á devān sómapritaye.

6.16.46^c: 4.3.1^b, hótāraṁ satyayājāṁ ródasyoḥ.

6.16.46^d, uttānāhasto nāmasā vivāset: 3.14.5^b, uttānāhastā nāmasopasādya;

10.79.2^d, uttānāhastā nāmasādhi vikṣú.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, ā te agna ṛcā havīḥ.

6.18.2^a (Bharadvāja ; to Indra)

sā yudhmāḥ sātva khajakṛt samādvā tuvimraksō nadanumān rjīśī,
brhādreṇuḥ cyāvano mānuṣmān ékaḥ kṛtām abhavat sahāva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmō anarvā khajakṛt samādvā çūrah satrasād janusem āsālhaḥ,
vy āsa indrah pītanah svōjā, ādhā viçvam çatruyāntam jaghāna.

7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities, they offer no basis for chronological discrimination.

[6.18.12^c, nāsya çatruṇā pratimānam asti : 4.18.4^c, nahī nv āsya pratimānam
asti.]

6.19.1^d (Bharadvāja ; to Indra)

mahān indro nṛvād ā carṣaniprā utā dvibārḥā amināḥ sāhobhiḥ,
asmadryāḥ vāvṛdhe vīryāyorūḥ pṛthūḥ sūkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ūt sūryo brhād arōṁsy acret purū viçvā jānima mānuṣmān,
samō divā dadṛçe rōcamānaḥ krātva kṛtāḥ sūkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350

6.19.2^b : 3.32.7^b, brhāntam ṛṣvām ajāram yūvānam ; 6.49.10^c . . . ajāram suṣum-
nām.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāk sām mimihī çṛāvānsi.

6.19.5^d, samudré nā sīndhavo yādamānāḥ : 3.36.7^a, samudréṇa sīndhavo, &c.

[6.19.7^c, yéna tokāsya tānayasya sātāu : 4.24.3^d ; 7.82.9^d, nāras tokāsya tānayasya
sātāu (7.82.9^d, sātīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

ā no bhara vīṣṇaṁ çuṣmam indra dhanaspītam çūçuvānsam sudākṣam,
yéna vānsāma pītanāsu çatruṇā tāvotibhir utā jāmīn ājāmīn.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vāikunṭha)

sanādvajāṁ vipravīram tārutram dhanaspītam çūçuvānsam sudākṣam,
dasyuhānam pūrbhīdam indra satyām asmābhyām citrām vīṣṇaṁ
rayīm dāh.]

refrain, 10.47.1^d-8^d

8.60.12^a (Bhargā Prāgātha; to Agni)

yéna vánsāma pñtanāsu çārdhatas tāranto aryā ādīçah,
sā tvām no vardha prāyasā çacivaso jīnvā dhīyo vasuvīdah.

We may render 6.19.8 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citrām vṛṣaṇam rayīm dāh* (10.47.1^d-8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, *dhanaspñtam çūçuvānsam sudāksam*, was composed to qualify çūsmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm dhanaspñtam is rank tautology. The epithets *dasyuhānam pūrbhīdam* are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^a, &c, cf. 9.90.3^d, āśālhaḥ sāhvān pñtanāsu çātrūn, for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ā te çūsmo vṛṣabhā etu paççād ōttarād adharād ā purāstāt,
ā viçvāto abhī sām etv arvān īndra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād īndra yān nṛbhīr nṛn virāir virān nīlāyāse jāyājīn,
tridhātu gā ādhi jayāsi goṣv īndra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.6.20.6^b: 5.30.8^b, çiro dāsasya nāmucē mathāyān.6.20.10^c: 1.174.2^b, saptā yāt pūrah çārma çāradīr dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy arcanty arkāiḥ: see under 6.50.15.]6.22.2^d, ādroghavācam matibhiḥ çaviṣṭham: 6.5.1^b, ādroghavācam matibhir yāviṣṭham.6.23.3^a (Bharadvāja; to Indra)

pātā sutām īndro astu sōmam prapenīr ugró jaritāram utī,
kārtā virāya sūçvaya u lokām ḷdātā vāsu stuvatē kīrāye cit.

cf. 6.23.3^d6.44.15^a (Çaṁyu Bārhaspatya; to Indra)

pātā sutām īndro astu sōmam ḷhāntā vṛtrām vājreṇa mandasānāh,

cf. 4.17.3^c

gāntā yajñām parāvātaç cid āchā vāsur dhīnām avitā kārūdhāyāh.

In marking the two words *kīrāye*, in 6.23.3, and *kārūdhāyāh* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīrī* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīrī* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *vīrāya sūsvaye* and *stuvaté kīrāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kīrāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.1; *rātāhavyah* 'he who gives the offering', and *kīrē cin māntram* 'the poet with his mantras only'. In 2.12.6, *coditā . . . yō brahmāno nādhāmānasya kīrēh*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīrī* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103. 'What gentleman (*kṣatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give *baksheesh*? Who shall gain long life with the gods?'¹ Cf. the *kāraṇo alpasvāh*, 'poets lean of purse', in GB. 1.3.17; Vait 24.20. I am sure that in this way the word *kīrī* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kīrī* and *kārū* and *kīstā*, all from the *seṭ*-root *karī* 'praise' (cf. *kīrtī* 'act of praising', IE. type *kfti-*), need not to be separated etymologically, and, *yās tvā hṛdā kīrīṇa mānyamāno . . . jōhavīmī* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee' Geldner, in his RV. Glossary, under *kīrī*, remarks that *Sāyana* takes *kīrī* in the sense of 'poet'. Geldner believes in *Sāyana* more than I do; it would have been well to have listened to him here, not because *Sāyana* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhīd* (*vādhīm*) *vrtrām vājreṇa mandasānāh*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kīrāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kīrāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhīr yājamanasya sīda*.

6.23.9^b: 2.14.10^b, *sōmebhīr m̐ pr̐ṇatā bhojām indram*.

6.24.9^d, *aktōr vyūṣṭāu pāritakmyāyām*: 5.30.13^d, *aktōr vyūṣṭāu pāritakmyāyah*.

6.25.4^c (Bharadvāja; to Indra)

çūro vā çūram vanate çārīrāis tanūrūcā tāruṣi yāt kṛṇvāite,
toké vā gōṣu tānaye yād apsū vī krāṇdasī urvārāsu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

ṇāsya vartā nā tarutā nv āsti, *māruto yām āvatha vājasātāu*, 1.40.8^c
toké vā gōṣu tānaye yām apsū sá vrajām dārtā pārye ādha dyōh.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor āvasā gr̐ṇāntah*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na sp̐dhah sām ajā samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā gr̐ṇānto bharadvajā utā ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmans see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{cd} (Reṇu Vāiṣvāmitra ; to Indra)

evā te vayām indra bhuñjatnām 1vidyāma sumatnām nāvānām, 1

1.4.3^c

vidyāma vāstor āvasā grṇānto viṣvāmitrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (1. 257 and 11 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, āvir vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kūtsāya ṣuṣṇam dāṣuṣe vark,
tvām cīro amarmāṇaḥ pārāhaṇ atithigvāya ṣāṇsyaṁ kariṣyān.

7.19.8^d (Vasiṣṭha Maitravaruṇi ; to Indra)

priyāsa it te maghavan abhiṣṭāu náro madema ṣarané sākḥayāḥ,
ní turvācam ní yūdvaṁ ṣiṭhy atithigvāya ṣāṇsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141, Oldenberg, *RV. Noten*, p. 384

6.26.4^b, āvo yūdhyantaṁ vṛṣabhām dāṣadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahí nú te mahimāṇaḥ samasya ná maghavan maghavattvásyā vidmā,
ná rádhaso-rádhaso nūtanasyéndra nákir dadrṣa indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

ká u nú te mahimāṇaḥ samasyāsmát pūrva īṣayo 'ntam āpuḥ,
yān mātāraṁ ca pitāraṁ ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mā va stenā 1ṣata māghāṣaṇsaḥ : 2.42.3^c, mā na stenā 1ṣata māghāṣaṇsaḥ.

6.28.7^d, pári vo hetí rudrásyā vṛjyāḥ : 2.33.14^a, pári ṇo hetí rudrásyā vṛjyāḥ ;
7.84.2^c, pári ṇo hélo várūṇasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja ; to Indra)

ṣriyē te páda dúva ā mimikṣur dhrṣnúr vajrí ṣāvasā dāksināvān,
vāsāno átkam surabhīm dṛṣé kām svār ṇa nṛtav īṣiró babhūtha.

10.123.7^{cd} (Vena Bhārgava ; to Vena)

1urdhvó gandharvó ádhi náke asthāt 1pratyān citrá bíbhrad asyāyudhāni,

9.85.12^a

vāsāno átkam surabhīm dṛṣé kām svār ṇa náma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix, 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhim pariçāyānam āṛṇah.

[6.30.5^d, sākām sūryam janāyan dyām uśāsam: 1.32.4^c, āt sūryam, &c.]

6.31.4^d, divodāsāya sunvatē sutakre: 4.30.20^c, divodāsāya dāçuse; 6.16.5^b, divodāsāya sunvatē.

[6.32.1^b, mahē vīrāya tavāse turāya: 6.49.12^a, prā vīrāya prā tavāse turāya.]

6.32.4^b: 4.22.3^b, mahó vājebhir mahádbhiç ca çuśmāih.

6.33.2^d (Çunahotra Bhāradvāja; to Indra)
tvām hīndrāvase vīvāco hāvante carṣanāyaḥ çūrasātāu,
tvām viprebhir vī pañīr aṣayas tvōta it sánitā vājam ārvā.

7.56.23^d (Vasiṣṭha; to Maruts)
bhūri cakra marutah pītryāṇy ukthāni yā vaḥ çasyānte purā cit,
marúdbhir ugrāḥ pītanāsu śālha marúdbhir it sánitā vājam ārvā.

6.33.5^c (Çunahotra Bhāradvāja; to Indra)
nūnām na indrāparāya ca syā bhāvā mṛṇikā utā no abhiṣtāu,
itthā gṛṇānto mahínasya çárman divi syāma pārye goṣātamaḥ.

6.68.8^c (Bharadvāja; to Indra and Varuṇa)
nū na indrāvaruṇā gṛṇānā prṇktām rayīm sāugravasāya devā,
itthā gṛṇānto mahínasya çárdho [pó ná nāvā duritā tarema.]

6.68.8d

Translate 6.33-5. 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8^{cd}, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, gṛṇātām āpiḥ, 6 45.17. Now the singular mahínasya in a divedvatya-hymn makes it probable that 6.33-5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṇikā in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko viçvasya bhúvanasya rájá.

6.40.4^c (Bharadvāja ; to Indra)

á yāhi çaçvad uçatā yayāthēndra mahā́ mánasā somapéyam,
úpa bráhmāni çṛṇava imā́ nó 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Māitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtīm juṣāṇò 'rvācínó hāribhir yāhi túyam,
asmínn ū śú sāvane mādayasv_ópa bráhmāni çṛṇava imā́ naḥ.

§ 2.18.7^d

Cf several items beginning with upa brahmāni in my Vedic Concordance —For mánasā in 6.40.4^b cf. Max Muller, SBE. xxxii 188.

6.40.5^d: 4.34.7^b, sajósāh páhi girvaṇo marúdbhiḥ.

[6.41.3^c, etām píba hariva sthātar ugra: 1.33.5^c, prá yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
ámatrebhir ṛjīṣīnam índraṁ sutébhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébhir yajñāvāhasaṁ sómebhiḥ somapátamam,
hótrābhir índraṁ vāvrdhur vy āṇaḥ.

6.43.1^c—4^c, ayám sá sóma indra te sutāḥ píba.

6.44.1^{cd}—3^{cd}, sómaḥ sutāḥ sá indra té 'sti svadhāpate mādāḥ.

6.44.5^b, pátiṁ turásya rádhasaḥ: 5.86.4^b, páti turásya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátiṁ turásya rádhasaḥ,
tám in nv asya ródasī deví çūṣmaṁ saparyataḥ.

§ 5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

ádha te ápratīskutaṁ deví çūṣmaṁ saparyataḥ,
ubhé suçipra ródasī.

[6.44.9^d, dhánasya sātāv asmā́n aviddhi: 1.110.9^a, vājebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

índra túbhyam in maghavann abhūma vayám dātré harivo má́ ví venāḥ,
nákir apír dadṛçe martyatrā́ kím aṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyu Naudhasa ; to Indra)

kím aṅgá radhracódanaḥ suvā́nasyāvitéd asi,
kuvít sv índra naḥ çākāḥ.

Pischel's captivating treatment of the word radhrá, Ved Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction ; cf. also Ludwig, Ueber die neuesten Arbeiten, pp 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghō-nām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2 ‘Inspire thou the liberality of the patrons (of the sacrifice)!’ In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, ‘Baksheesh’, for the same reason, in 6.64.1, *ābhūd u vāsvī dākṣiṇā maghōnī*; cf. 1.123.1, 5. In 7.74.4 the words *cōdāya rādho gnaté maghōnī*, ‘Inspire, O liberal goddess, liberality towards the poet!’ are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātus turāsyā rādhasah* in 6.44.5; *Indrāṇī, pātī turāsyā rādhasah* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *cōdāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāsyā stho yājamānasya cōdāu*. Does not this mean, ‘Ye two are the inspirers of the liberal sacrificer’, rather than, ‘Ye two are the inspirers of the stingy sacrificer’? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i. e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Ēo vṛso* the *yājamāna* does sacrifice (*yājamānah sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

ahām bhuvaṁ yājamānasya cōditā
āyajvanah sāksi vīcvasmin bhāre.

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute ‘stingy’ by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇī, aṇṇadā, āprnat, āyajñā, āyaju, āditsant, āravan, kṛcā, adācūri, āyajvan, āsunvant, kavāri, ādācvas, āsuṣvi, &c.*, not to speak of *ādevayu, ādevayant, anindrā, &c.* Note particularly the *revāṇ ādācūriḥ* who neglects to be liberal (*pramamārṣa maghāttaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāsyā stho yājamānasya cōdāu* means, ‘Ye two are the inspirers of the liberal sacrificer’.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: ‘O *Indra*, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?’ That is to say, it is *Indra*’s duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of ‘inspirer of the pious liberal patron’. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *ksatriya* in A.V. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yās pātir vāryāṇām āsī radhrāsyā cōditā,
indra stotrṇām avitā dvīso naḥ pāhy āḥhasaḥ.

‘Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!’

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): ‘How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!’

But the following two passages seem to me to clinch the sense of *radhrā* as ‘liberal giver’.

2.12.6:

yó radhráśya coditá yah krśáśya yó brahmāṇo nādhmānasya kīrēḥ,
yuktágrāvno yó 'vitá suçiprah sūtásomasya sá janāsa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet, that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that *krśá* is the opposite of *radhrá*, and identical with *áditsan pañiḥ*, in 6.53.3, *revāñ ádācuiḥ* in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (*vedas*) is taken from them and given to the pious instead (see 1.81.9, 8.45.15).

The other passage is 2.34.15. *yáyā radhrām pārayathāty áhno yáyā nidó muñcātha vanditāram*, *arvāci sá maruto yá va ūtiḥ*, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture' Is it not natural to see in the pair *radhrá* and *vanditár* the usual pair in behalf of whom the gods exercise their help and care, namely the *yájamāna* and the Brahman poet? The numerous passages in which occurs the verb *par* and its causative *pāraya*, either with or without the prepositions *āti*, *úd*, *nís*, and *pári*, are generally engaged in requesting the gods to save 'us' from evil, &c (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8 *tám áhhasah pīparo dācivānsam*, 'thou didst help the pious man out of straits', and, 3.20.4, *pārsad viçvāti duritā grñāntam*, 'may he ferry the singer across all trouble'. Cf. also expressions like *sucétasam tirāç cid ánhah supāthā nayanti* in 7.60.6. It seems to me that the *dācivān* and the *grñán* in these two passages are the true parallels respectively of *radhrá* and *vanditár*, in 2.34.15, and that *radhrá* means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here *radhrá* by 'miserable', we disturb this pervading parallelism in the Veda.

yáyā radhrām pārayathāty áhno
yáyā nidó muñcātha vanditāram

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single *radhrá*-passage in the Veda which does not gain by this interpretation of the *radhrá*, but it must be admitted that *aradhra* does not yield up its secret under our construction of *radhrá*. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du R̥g-Veda*, p. 150, Pischel, 1 c; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, *pūrvīṣ ṭa indra niṣṣidho jāneṣu*: 3.51.5^a, *pūrvīṣ asya niṣṣidho mártyeṣu*.

6.44.14^{b+d} (*Çaṇyu Bārhaspatya*; to Indra)

asyá máde purú várpāṇsi vidvān índro vṛtrāny apratí jaghāna,
tám u prá hoṣi mádhmantam asmāi sómañ vīráya çiprīṇe píbadhyāi.

7.23.3^d (*Vasiṣṭha Maitravaruni*; to Indra)

yujé rátham gavēṣanam háribhyam úpa bráhmāni jujuṣāṇam asthuḥ.
vi badhiṣṭa syá ródaṣi mahitvéndro vṛtrāny apratí jaghanvān.

8.32.24^b (*Medhatithi Kāṇva*; to Indra)

ádhvaryav á tú hí śiñcá sómañ vīráya çiprīṇe,
bhára sūtáśya pītáye.

¹ *krśá* 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pāta sutām indro astu sómam.

[6.44.15^b, hantā vṛtrām vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhīd (10.28.7^c, vādhīm) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēṣo yuyāvad vy āñhaḥ: 2.33.2^c, vy āsmād dvēṣo vitarām vy āñhaḥ.

[6.44.17^a, enā mandāno jāhi cūra çātrūn: 10.112.1^c, hārsasva hāntave cūra çātrūn.]

6.44.18^b: 1.102.4^c, asmābhyam māhi (1.102.4^c, indra) vāriṇaḥ sugām kaḥ (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokāśya tānayasya jeṣé.

6.44.19^a, ā tvā hārayo vṛṣaṇo yujānāḥ: 3.43.6^a, ā tvā bṛhānto hārayo yujānāḥ.

[6.44.20^b, ghṛtapṛṣṇo nōrmāyo mādantaḥ: 10.68.1^c, giribhrājo nōrmāyo, &c.]

6.44.21^b (Çamyu Bārhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ pṛthivyā vṛṣā sīndhūnām vṛṣabhā stīyānām,
vṛṣṇe ta indur vṛṣabha pīpāya svādū rāso madhupēyo vārāya.

7.5.2^b (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

prṣṭo divi dhāy agniḥ pṛthivyām, netā sīndhūnām vṛṣabhā stīyānām,
sā mānuṣīr abhī viço vi bhāti vaiçvānarō vāvṛdhānō vāreṇa.

6.1.98.2^a

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ: 10.54.6^a, yō ādadhāj jyōtiṣi jyōtir antāḥ.]

6.45.3^{ab} (Çamyu Bārhaspatya; to Indra)

māhīr asya prānītayaḥ pūrvīr utā prāçastayaḥ,
nāśya kṣīyanta utāyaḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

māhīr asya prānītayaḥ pūrvīr utā prāçastayaḥ,
viçvā vāsūni dāçūṣe vy ānaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrvīṣ ta indropamātayaḥ pūrvīr utā prāçastayaḥ sūno hinvasya harivaḥ,
vāsvo vīrāsyāpṛço yā nū sādhanā no dhīyo nābhantām anyaké same.]

refrain, 8.39.1^b ff.

Cf. bhadrā utā prāçastayaḥ, 8.19.19^c; and, āsann utā prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāśya viçvāni hāstayoh.

[6.45.10^b, indra vājānām pate : 1.29.2^c, śiprin vājānām pate.]

6.45.10^c (Çamyu Bārhaspatya ; to Indra)

tām u tvā satya somapā ṽ indra vājānām pate,
āhūmahī ṛavasyāvah.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vāiṣṇava ; to Indra)

tām vo vājānām pātīm āhūmahī ṛavasyāvah,
āprāyubhir yajñēbhir vāvṛdhēnyam.

Cf. the pāda, juhūmāsi ṛavasyāvah, 8.52(Vāl. 4) 4^d, under 1.4.1.

6.45.17^c (Çamyu Bārhaspatya ; to Indra)

yó gṛnatām id āsithāpīr ūtī çivāḥ sākḥā,
sā tvām na indra mṛṣaya.

8.80.2^c (Ekadyu Naudhasa ; to Indra)

yó naḥ çāçvat purāvithāmrdhro vājasātaye,
sā tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sā hī viçvāni pārthivā : 6.16.20^a, sā hī viçvāti pārthivā.]

[6.45.22^b, puruhūtāya sātване : 8.45.21^b, purunṛmṇāya sātване.]

[6.45.25^a, imā u tvā çatakrato : 8.92.12^a, vāyām u tvā, &c.]

6.45.25^c (Çamyu Bārhaspatya ; to Indra)

imā u tvā çatakrato, 'bhī prā ṇonuvur girāḥ,
indra vatsām nā mātārah.

cf. 6.45.25^a

8.95.1^d (Tiraçer Āṅgirasa ; to Indra)

ā tvā giro rathīr ivāsthuh sūtēṣu girvaṇah,
abhī tvā sām anūṣatēndra vatsām nā mātārah.

Cf. gāvo vatsām nā mātārah, 9.12.2^b; abhī vatsām nā dhenāvah, 9.13.7^b, and vatsām gāvo nā dhenāvah, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çamyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute nāksante girvaṇo girāḥ,
vatsām gāvo nā dhenāvah.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhī viprā anūṣata gāvo vatsām nā mātārah,
ṽ indram sōmasya pitāye.]

cf. 1.16.3^c

Cf. 9.100.7^c, vatsām jātām nā dhenāvah, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtāmaṁ purūṇām.

6.45.30^b (Çamyu Bārhaspatya; to Indra)
asmākam indra bhūtu te stómo váhiṣṭho ántamaḥ,
asmán rāyé mahé hinu.

8.5.18^b (Brahmātithi Kaṇva; to Aṇvins)
asmākam adyá vām ayám stómo váhiṣṭho ántamaḥ,
[yuvábhyam bhūtv aṇvinā.]

8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṇvins!' Aufrecht in the preface to his second edition of the R̥g-Veda, p. xvi, remarks anent 8.5.18: 'dazu der klagliche schluss, yuvábhyām bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16 váhiṣṭho vām hávānām stómo dūtó huvan narā, yuvábhyām bhūtv aṇvinā 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṇvins!' I agree with Aufrecht as to the 'klaglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3^c, asmākam bráhmedám bhūtu te.

6.45.32^c (Çamyu Bārhaspatya; to Br̥bu Takṣan)
yásya vāyór iva dravád bhadrá rātiḥ sahasrīṇī,
sadyó dānáya mánhate.

10.62.8^d (Nābhānediṣṭha Mānava; Śavarṇer dānastutiḥ)
prā nūnām jāyatām ayám mānus tókmeva rohatu,
yāḥ sahasraṁ gaṭāṇvām sadyó dānáya mánhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çamyu Bārhaspatya; to Br̥bu Takṣan)
tāt sú no víḥve aryá á sádā gṛṇanti kārāvaḥ,
br̥būm sahasradātamaṁ sūriṁ sahasrasātamaṁ.

8.94.3^{ab} (Bindu Āṅgīrasa, or Pūtadakṣa Āṅgīrasa; to Maruts)
tāt sú no víḥve aryá á sádā gṛṇanti kārāvaḥ,
[marútah sómapiṭaye.]

8.94.3.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45-33, 'Darum rühmen stets alle unsre treuen Sänger den Br̥bu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *to cælo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45-33: 'immer singen alle sänger über diese [tāt] des frommen, Br̥bu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken"'. Geldner, Ved. Stud. ii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ar̥i:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryá á* see Max Muller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Fischel, ZDMG. xl. 124; Oldenberg, *ibid* liv. 175.—The cadence *gr̥ṇanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl 6).1^b (see under 8.46.3).

6.46.3^b (Çaṁyu Bārhaspatya; to Indra)

yáḥ satráhā vícarṣaṇir índraṁ táṁ hūmahe vayám,
sāhasramuṣka túvinṛmṇa sátpate ḷbhāvā samátsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl.3).5^b (Çruṣṭigu Kāṇva; to Indra)

yó no dátā vásūnām índraṁ táṁ hūmahe vayám,

vidmā hy āśya sumatīm návīyasīm ḷgámema gómati vrajé.] 8.46.9^d

For 8 51(Vāl. 3).5^c cf. under 1.4 3^b.—For *vícarṣaṇi* see my remark under 2.5 4.

[6.46.3^d, *bhāvā samátsu no vṛdhé*: 5.9.7^e: 10.7^e; 16.5^e; 17.5^e, *utáidhi pṛtsú no vṛdhé*.]

6.46.4^c (Çaṁyu Bārhaspatya; to Indra)

bádhasa jánān vṛṣabhéva manyúnā ghr̥ṣáu mīhá r̥cīsama,
asmákam bodhy avitá mahādhane tanúṣv apsú sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā ṇudasva maghavann amitrān ḷsuvédā no vásu kṛdhi,] 6.48.15^e
asmákam bodhy avitá mahādhane bhāvā vṛdháh sákhinām.

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmákam bodhy avitá*, occurs in sundry other connexions; see under 7 32.11.

6.46.7^a (Çaṁyu Bārhaspatya; to Indra)

yád indra náhuṣīṣv ān ōjo nṛmṇám ca kṛṣṭīṣu,

ḷyád vā páñca kṣitínām dyumnám á bhara,] satrá víçvāni páuṇsyā. 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

ḷutá tyád āçvácçyam,] yád indra náhuṣīṣv á,

ágre vikṣú pradīdayat. 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yád vā páñca kṣitínām dyumnám á bhara*: 5.35.2^c, *yád vā páñca kṣitínām*.

[6.46.9^c, *chardír yacha maghávadbhyaç ca máhyam ca*: 9.32.6^b, *maghávadbhyaç ca máhyam ca*.]

Cf. the cadence *maghávāno vayám ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prā ṇaḥ puraetēva paṇya prā no naya pratarām vāsyō ācha,
bhāvā supāro atipārayō no bhāvā sūnitir utā vāmāntiḥ.

10.45.9^c (Vatsapri Bhālandana ; to Agni)

yās te adyā kṛṇāvad bhadraçoce 'pūpām deva ghṛtāvāntam agne,
prā tām naya pratarām vāsyō āchābhi sumnām devābhaktām yaviṣṭha.
8.71.6^c (Sudṛiti Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
tvām rayīm puruvīram āgne dācūṣe mātāya,
prā ṇo naya vāsyō ācha.

That the pāda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, *Vedic Metre*, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kākṣivata ; to Indra)

indraḥ sutrāmā svāvān āvobhiḥ ₁sumṛṇīkō bhavatu viçvāvedāḥ,
bādhatām dvēṣo ābhayaṁ kṛṇotu ₂suvīryasya pātayaḥ syāma,
4.1.20^d
4.51.10^d

For the character of this and the next stanza see Arnold, *VM*, p. 44; Oldenberg, *RV. Noten*, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sāutrāmāṇī hymn, 10.131. Cf Bloomfield, *JAOS*. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkō bhavatu viçvāvedāḥ : 4.1.20^d, sumṛṇīkō bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 95.5^d, suvīryasya pātayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsyā vayām sumatāu yajñīyasyāpi
bhadre sāumanasē syāma ; 10.14.6^{cd}, tēṣāṁ vayām sumatāu yajñi-
yānām āpi bhadre sāumanasē syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kākṣivata ; to Indra)

tāsyā vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma,
sā sutrāmā svāvān indro asmē ārāc cid dvēṣaḥ sanutār yuyotu.
7.58.6^c (Vasiṣṭha ; to Maruts)
prā sā vāci suṣṭutir maghōnām idām sūktām marūto juṣanta,
ārāc cid dvēṣo vṛṣaṇo yuyota ₁yūyām pāta svastībhiḥ sādā naḥ.
7.1.20^d ff.

10.77.6^d (Syūmaracmi Bhārgava ; to Maruts)

prā yād vāhadhve marutaḥ parākād yūyām mahāḥ samvāraṇasya vāsavaḥ,
vidānāso vasavo rādhyasyārāc cid dvēṣaḥ sanutār yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutār yuyota?—For 10.77.6 cf. Oldenberg, *RV. Noten*, p. 365.

[6.47.20^c, b̥haspate prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyah prá, &c.]

[6.47.28^d, déva ratha prāti havyā gr̥bhāya : 1.91.4^d, rájan soma prāti, &c.]

[6.48.1^c, prá-pra vayám am̐taṁ jātávedasam : 8.74.5^a, am̐taṁ jātávedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)

vīṣā hy āgne ajāro mahān víbhāsy arcīṣā,

ājasreṇa ḡciṣā ḡḡcucac chuce sudtībhiḥ sū dīdihi.

7.5.4^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

táva tridhātu pr̥thivī utá dyāur váiçvānara vratám agne sacanta,
tvám bhāsā ródasi ā tatantājasreṇa ḡciṣā ḡḡcucānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)

ā yāḥ paprāu bhānūnā ródasi ubhé dhūména dhāvate divi,

tirás támō dadr̥ça ūrmyāsv ā çyāvāsv aruṣó vīṣā çyāvā aruṣó vīṣā.

7.9.2^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sā sukrátur yó ví dúrah paṇínām punāno arkām purubhójasam naḥ,
hótā mandró viçām dāmūnās tirás támō dadr̥çe rāmyānām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6 48 6^{de} see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)

vīçvāsām gr̥hāpatir viçām āsi tvám agne mānuṣṭām,

çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ sameddhāram çatām hīmā stotībhyo yé
ca dādati.

7.16.10^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

yé rádhānsi dādaty āçvyā maghá kāmēna çrávaso maháh,

tān āñhasaḥ pip̥rhi partībhiḥ tvám çatām pūrbhīr yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15^c (Çamyu Bārhaspatya ; to Maruts, or Liṅgoktadevataḥ)

tveṣām çārdho ná mārutaṁ tuviṣvāny anarvānaṁ pūṣānaṁ sām yāthā çatā,

sām sahasrā kārīṣac carṣaṇībhyā ān āvir gūlhā vāsū karat suvédā no vāsū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā ṇudasva maghavann amītrān suvédā no vāsū kṛdhi,

[asmākam bodhy avitā mahādhané] bhāvā vṛdhāḥ sákhinām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)

ā mā pūṣann ūpa drava çānsiṣam nū te apikarnā āgr̥ṇe,

aghā aryó ārātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó ārātayaḥ,
 āpa dvēsāṁsy ā kṛtaṁ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó ārātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (Rjigvan Bhāradvāja ; to Viṣve Devāḥ)
 stuśé jānaṁ suvratām nāvyaśbhir gīrbhīr mitrāvāruṇā sumnayāntā,
 tā ā gamantu tā ihā ḡruvantu suksatrāso vāruṇo mitró agnīḥ.

10.15.5^c (Ṣaṅkha Yāmāyana ; to the Fathers)
 ūpahūtāḥ pitāraḥ somyāso barhiṣyēṣu nidhīsu priyeṣu,
 tā ā gamantu tā ihā ḡruvantv ādhi bruvantu tē 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hí ḡrēṣṭhavaracasas tā u nas tiró viḡvāni duritā nāyanti,
 suksatrāso vāruṇo mitró agnīr ṛtādhitayo vakmarājasatyāḥ.

For ḡruvantu see Ved. Stud. i, p vi, note.—For 6.49.1^d cf ṛtāvāno vāruṇo mitró agnīḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prā vāyúm āchā bṛhatī manīṣā : 3.33.5^c, prā sīndhum āchā bṛhatī manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yēna narā nāsatyēṣayādhyai vartir yāthās tānayāya tmāne
 ca ; 1.184.5^c, yātām vartīs tānayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāraṁ suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāraṁ yūvānam.

[6.49.12^a, prā vīrāya prā tavāse turāya : 6.32.1^b, mahé vīrāya tavāse turāya.]

[6.49.13^a, yó rájānsi vimamé pāṛthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavo 'dhrṣṭāḥ

6.50.7^d (Rjigvan Bhāradvāja ; to Viṣve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣṭr āmrktaṁ dhāta tokāya tānayāya ṣām yóḥ,
 yuyām hí ṣṭhā bhiṣājo mātṛtamā viḡvasya sthātúr jágato jānitṛiḥ.

7.60.2^c (Vasistha : to Mitra and Varuṇa)
 eṣā syā mitrāvaruṇā nṛcāksā ubhé úd eti sūryo abhi jmán,
 viḡvasya sthātúr jágataḡ ca gopā ṛjū mārteṣu vṛjinā ca páḡyan.]

6.4.1.17^d

10.63.8^b (Gaya Plāta ; to Viṣve Devāḥ)
 yā íḡire bhūvanasya prācetaso viḡvasya sthātúr jágataḡ ca mātāvāḥ,
 té naḥ kṛtād ākṛtād énasas páry adyā devāsaḥ pipṛta svastāye.

Cf. 4.53 6.—For 7 60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no devāḥ savitā trāyamāṇaḥ : 7.35.10^a, çam no devāḥ, &c.]

6.50.8^d, vyūrnutē dāçuṣe vāryāni : 5.80.6^c, vyūrṇvatī dāçuṣe vāryāni.

[6.50.9^a, utā tvām sūno sahaso no adyā : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihā tvām sūno, &c.]

6.50.13^c (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devébhir jānibhiḥ sajósā dyāur devébhiḥ pṛthivī samudrāiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utā mātā bṛhaddivā çṛṇotu nas tvāṣṭā devébhir jānibhiḥ pitā vácaḥ,
ṛbhukṣā vājo ráthaspátir bhāgo raṇvāḥ çānsaḥ çaçamānāsya pātu nah.

6.50.15^b (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

evā nāpato máma tāsya dhībhir bharádvājā abhy ārcanty arkāiḥ,
ḡgnā hutāso vásavo 'dhrṣṭā, viçve stutāso bhūta yajatrāḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Maitravaruṇi ; to Indra)

evéd indram víṣanam vājrabāhum vasiṣṭhāso abhy ārcanty arkāiḥ,
ḡsā na stuto víravad dhātu gómad, ḡyūyām pāta svastibhiḥ sādā nah.

c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Of. the pādas 5.29.12^b, dāçagvāso abhy ārcanty arkāiḥ, and 6.21.10^b, jaritāso abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, ṛjū mārteṣu vṛjinā ca páçyan.

6.51.5^c (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pítah pṛthivi mātár ádhrug ágne bhrātar vasavo mṛlātā nah,
viçva ādityā adite sajósā ḡasmábhyaṁ çarma bahulām ví yanta.

5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evā platēḥ sūnúr avivṛdhad vo viçva ādityā adite manīṣī,
içānāso náro ámartyenástāvi jáno divyó gáyena.

6.51.5^d, asmábhyaṁ çarma bahulām ví yanta : 5.55.9^b, asmábhyaṁ çarma bahulām ví yantana.

6.51.7^{ab} (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

mā va éno anyákṛtaṁ bhujema mā tát karma vasavo yác cáyadhve,
viçvasya hí kṣáyatha viçvadevāḥ svayám ripús tanvaṁ ririṣṭa.

7.52.20^d (Vasiṣṭha ; to Ādityas)

mitrás tán no váruṇo māmahanta çarma tokāya tánayāya gopāḥ,
mā vo bhujemānyājātam éno mā tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dādhāra pr̥thivīm utā dyām : 3.59.1^b, mitró dādhāra, &c.]

6.51.10^c: 6.49.1^d, suksātrāso várūṇo mitró agnīḥ.

6.51.15^a: 1.15.2^c; 8.7.12^a; 83.9^a, yūyām hí ṣṭhā sudānavah.

6.51.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Maruts)
 yūyām hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 kártā no ádhvann ā sugām gopā amā.

§ 1.15.2^c

8.83.9^b (Kusidin Kāva ; to Viçve Devāḥ, here Maruts)
 yūyām hí ṣṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
 adhā cid va utā bruve.

§ 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
 āpi pānthām aganmahī svastigām anehāsam,
 yēna víçvāḥ pári dvīṣo vṛnākti vindāte vāsu.

8.69.16^c (Priyamedha Āṅgīrasa ; R̥ksāçvamedhayor dānastutīḥ)
 ā tú suçipra dāmpate rátham tiṣṭhā hiraṇyāyam,
 ādha dyukṣām sacevahi sahārapādam aruṣām svastigām anehāsam.

Ludwig, 218, renders anehāsam in 6.51.16 by 'den unangefindeten', at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, Études sur le Lexique, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tāpuṣīm hetīm asya.

6.52.5^b: 10.59.4^b, páçyema nú sūryam uccārantam ; 4.25.4^b, jyók paçyāt sūryam
 uccārantam ; 7.104.24^d, mā te dr̥çan sūryam uccārantam ; 10.59.6^c,
 jyók paçyema sūryam uccārantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, víçve devāsa ā gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imām hāvam : 8.73.10^b, çṛṇutām ma imām hāvam.

6.52.12^a, imām no agne adhvarām : 5.4.8^a, asmākam agne adhvarām juṣasva ;
 7.42.5^a, imām no agne adhvarām juṣasva.

6.52.12^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni)
 imām no agne adhvarām, hótar vayunaçó yaja,
 cikitvān dāivyaḥ jānam.

§ 5.4.8^a

8.44.9^c (Virūpa Āṅgīrasa ; to Agni)
 samidhānā u santya çúkraçoca ihā vaha,
 cikitvān dāivyaḥ jānam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and ciktivān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥iṣvan Bhāradvāja; to Viṣve Devāḥ)

viṣve devāḥ ṣṣṇutémām̐ hávaṃ me yé antárikṣe yá úpa dyávi śthá,
yé agnījīhvā utá vā yájatrá āsádyāsmín barhīṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya ṽṽṣṇaḥ sómasya vṛṣṇā vṛṣethām,
idám vām āndhah páriṣiktam asmé āsádyāsmín barhīṣi mādayethām.

10.17.8^c (Devācraṇas Yāmāyana; to Sarasvatī)

sārasvatī yá sarátham̐ yayátha svadhābhīr devī pitṛbhīr mādanti,
āsádyāsmín barhīṣi mādayasvānamivā īṣa ā dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp 25, 52, is much impressed with this reading, he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, āgniṣparjanyaṽ āvataṃ dhīyaṃ me: 2.40.5^c, sómāpūṣaṇāṽ āvataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhīṣi samidhāné agnāu.

6.53.5^b, 7^b, ārayā (7^b, paṇinām) hṛdayā kave.

6.53.5^c–7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, ā rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣānīm̐ dhīyam̐ aṇvasām̐ vājasām̐ utá,
ṽṽṣvát kṛṇuhi vitáye.

cf. 1.13.2^c

9.2.10^b (Medhātithi Kāṇva; to Soma Pavamāna)

goṣā indo nṛṣā asy aṇvasā vājasā utá,
ātma yajñāsyā pūrvyāḥ.

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yājamānasya sunvatāḥ,
asmākaṁ stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)

indrāgni ṛṇutām hāvaṁ yājamānasya sunvatāḥ,
vitām havyāny ā gataṁ pibataṁ somyām mādhu.

6.60.15^d

Cf. yājamānasya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṇvāntām pūṣānaṁ vayām uryam ānaṣṭavedasam,
īṇānaṁ rāyā imahe.

8.26.22^b (Viṣvamanas Vāyaṇva, or Vyaṇva Āṅgīrasa ; to Vāyu)

tvāṣṭur jāmātaraṁ vayām īṇānaṁ rāyā imahe,
sutāvanto vāyūṁ dyumnā jānāsaḥ.

8.46.6^c (Vācā Aṇva ; to Indra)

tām indraṁ dānam imahe ṇavasānām ābhīrvam,
īṇānaṁ rāyā imahe.

8.53(Vāl. 5). 1^d (Medhya Kāṇva ; to Indra)

upamām tvā maghōnām jyēṣṭham ca vṛsabdhāṇām,
pūrbhīttamāṁ maghavann indra govidam īṇānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* 1. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utā ghā sā rathītamah sākhyā sātpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)

tuvigrīvo vapōdaraḥ subāhūr āndhaso mādē,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvēma vājasātaye. 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;

8.9.13^b, huvēya vājasātaye.

6.59.3^c, indrā nv agnī āvasehā vajrīṇā : 5.45.4^b, indrā nv agnī āvase huvādhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

indrāgni ā hī tanvaté nāro dhānvāni bāhvōḥ,
mā no asmīn mahādhané pārā varaktaṁ gāvīṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)

mā no asmīn mahādhané pārā varg bhārabhīd yathā,
saṁvargam sām rayīm jaya.

The sharp modulation of the hemistich in 8.75 12 seems to me secondary and artificial.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgnī tā havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībataṁ somyām mādhu; 8.24.13^b, pībāti somyām mādhu.

6.61.3^a: sārāsvatī devanīdo nī barhaya; 2.23.8, bṛhaspate devanīdo nī barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājīnīvatī.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hitē.

6.61.7^a (Bharadvāja; to Sarasvatī)

utā syā naḥ sārāsvatī ghorā hiraṇyavartaniḥ,
vṛtraghnī vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utā syā naḥ sārāsvatī juṣāṇōpa cṛavat subhāgā yajñē asmīn,
mitājñubhir namasyāir iyanā rāyā yujā cid ūttarā sakhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sā no vīcivā āti dvīṣaḥ: 5.25.9^c, sā no vīcivā āti dvīṣaḥ.

[6.61.11^{ab}, āpaprūṣi pāṛthivāny urū rājo antāriṣam: 1.81.5^a, ā paprāu pāṛthivām
rājāḥ.]

6.63.2^d, nā yāt páro nāntaras tuturyāt: 2.41.8^a, nā yāt páro nāntaraḥ.

[6.63.4^b, prā rātīr eti jūrṇīni ghr̥tāci: 4.6.3^a, yatā sujūrṇī ratīni ghr̥tāci.]

Cf. under 3.19.2.

6.63.7^b, abhī práyo nāsatyā vahantu: 1.118.4^d, abhī práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aṣvins)

ā vām vāyó 'civāso váhiṣṭhā [abhī práyo nāsatyā vahantu,]
prā vām rátho mánojavā asarjīṣāḥ pr̥kṣā iṣidho ānu pūrvīḥ.

1.118.4^d

7.68.3^a (Vasiṣṭha; to Aṣvins)

prā vām rátho mánojavā iyarti tiró rájānsy aṣvinā cātótiḥ,
asmábhyaṁ sūryāvasū iyanāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sak̐ce chukráṁ duduhe p̐ṇnir ūdhaḥ: 4.3.10^d, víṣā c̐ukráṁ duduhe
p̐ṇnir ūdhaḥ.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [302

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhane.

[6.66.8^b, māruto yám ávatha vājasātāu : 10.35.14^a ; 63.14^a, yám devāso ávatha vājasātāu.]

6.66.8^c, toké vā gōṣu tánaye yám apsú : 6.25.4^c, toké vā gōṣu tánaye yád apsú.

6.66.11^b rudrāsya sūnūm havásā vivāse : 1.64.12^b . . . havásā gr̥ṇīmasi.

[6.67.10^a, ví yád vácam kistáso bháranṭe : 7.72.4^b, prá vām bráhmāṇi kárāvo bharante.]

[6.68.2^b, gūṛāṇām śaviṣṭhā tá hí bhūtám : 7.93.2^a, tá sānasí śavasānā hí bhūtám.]

[6.68.4^d: dyáuṣ ca pṛthivi bhūtam urvī : 10.93.1^a, máhi dyāvāpṛthivi bhūtam urvī.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vāsumantaṁ puruṣśum : 4.34.10^b, rayīm dhatthá, &c. ; 7.84.4^b, rayīm dhattam, &c. ; 4.49.4^b, rayīm dhattam śatagvīnam ; 1.159.5^d, rayīm dhattam vāsumantaṁ śatagvīnam.

6.68.8^c, itthá gr̥ṇānto mahínasya śárdhaḥ : 6.33.5^c, itthá gr̥ṇānto mahínasya śárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gr̥ṇāná pṛñktām rayīm sāuṣṭavāsāya devā,
[itthá gr̥ṇānto mahínasya śárdho] 'pó ná nāvā duritá tarema. 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūripāçāv āntasya sétu duratyétu ripāve mártiāya,
ṛtāsya mītrāvaruṇā pathá vām apó ná nāvā duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām.

6.68.11^d, ásádyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi gr̥ṇutaṁ gíro (7^d, hávam) me.

6.70.3^c (Bharadvāja ; to Dyāvāpṛthivyāu)

yó vām ṛjāve krāmaṇāya rodasi mārto dadāça dhiṣaṇe sá sādhati,
prá prajābhir jāyate dhármanas pári yuvóḥ siktá viśurūpāni sávrata.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír īso yó vo várāya dāçati, 7.59.2^{cd}

prā prajābhir jāyate dhármanas páry áriṣṭaḥ sārva edhate. 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

áriṣṭaḥ sā máрто víçva edhate, prā prajābhir jāyate dhármanas pári, 1.41.2^c

yám ādityāso náyathā sunítibhir áti víçvāni duritá svastáye.

Cf. under 1.41.2.—For dhiṣane in 6.70 3^b see Hillebrandt, Ved. Myth i. 176.

6.71.1^a, úd u ṣyá devāḥ savitá hiranyáya: 2.38.1^a, úd u ṣyá devāḥ savitá sávāya;
6.71.4^a, úd u ṣyá devāḥ savitá dāmūnāḥ; 7.38.1^a, úd u ṣyá devāḥ
savitá yayāma.

6.71.8^d (Bharadvāja; to Savitar)

ádabdebbhiḥ savitaḥ pāyūbhiḥ tvám çivébhir adyá pári páhi no gáyam,
híranayajihvaḥ suvitáya návyase rákṣā mákir no agháçaṁsa içata.

6.75.10^d (Payu Bhāradvāja; Liṅgoktadevatāḥ)

bráhmaṇasah pitaráh sómyasah çivé no dyāvaprthiví anehása,

pūṣá nah pátu duritád ṛtāvrdho rákṣā mákir no agháçaṁsa içata.

For the repeated páda cf. under 1.23.9.

6.71.4^a, úd u ṣyá devāḥ savitá dāmūnāḥ: 2.38.1^a, úd u ṣyá devāḥ savitá sávāya;
6.71.1^a, úd u ṣyá devāḥ savitá hiranyáya; 7.38.1^a, úd u ṣyá devāḥ
savitá yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsāyatha uṣásam út sūryaṁ nayatho jyótiṣā sahá,

úpa dyám skambhātu skāmbhanenāprathatam prthivím mātáram ví.

10.62.3^b (Nābhānediṣṭha Manava; to Viṣve Devāḥ, or Aṅgirasāṁ stutih)

yá ṛténa sūryam árohayan divy áprathayan prthivím mātáram ví,

suprajāstváṁ aṅgiraso vo astu prāti grbhṇita mānavám sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Usas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf Hillebrandt, Ved Myth. ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstváṁ aṅgiraso vo astu. Even so the repeated páda, áprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, indrāsomā pakvām āmāsv antāh : 2.40.2^o, ābhyām indrah pakvām āmāsv antāh.]

6.72.5^b, apatyasācam ṛṭyaṁ rarāthe : 1.117.23^d, apatyasācam ṛṭyaṁ rarāthām.

6.73.1^d (Bharadvāja ; to Brhaspati)

yó adribhīt prathamajā rtāvā bṛhaspátir āṅgirasó havīṣmān,
dvibārhajmā prāgharmasāt pitā na ā ródasī vṛṣabhó roravīti.

10.8.1^b (Tricīras Tvāṣṭra ; to Agni)

prā ketunā bṛhatā yāty agnīr ā ródasī vṛṣabhó roravīti,
divāç cid āntān ūpamān ūd ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved Myth.* i. 411; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a; 4.58.3^o; 7.101.1^d.

6.74.1^o : 5.1.5^o, dāme-dame saptā rātnā dādhanā (5.1.5^o, dādhanah).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryām prā vām iṣṭáyó 'ram açnuvantu,
[dāme-dame saptā rātnā dādhanā, çām no bhūtam dvipāde çām cātuṣpade.
5.1.5^o

7.54.1^d (Vasiṣṭha ; to Vāstoṣpati)

vāstoṣ pate prāti jānihy asmān svāveçó anāmivó bhavā nah,
yāt tvémahe prāti tán no juṣasva çām no bhava dvipāde çām cātuṣpade.

10.85.43^d (Suryā Sāvitrī ; to Suryā)

ā nah prajāṁ janayatu prajāpatir ājarasūya sām anaktv aryamā,
ādurmaṅgalīḥ patilokām ā viça çām no bhava dvipāde çām cātuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivā paçūbhyaḥ sumānāḥ suvárcāḥ,
vīrasūr devākāmā syonā çām no bhava dvipāde çām cātuṣpade.

10.165.1^d (Kapota Nāirṛta ; Kapotopahataū prāyaçcittam)

dévah kapóta iṣitó yád ichān dutó nīrṛtyā idām ājagāma,
tāsmā arcāma kṛṇāvāma nīṣkr̥tiṁ çām no astu dvipāde çām cātuṣpade.

It is entirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature; see my *Vedic Concordance* under çām na edhi, çām no astu, çām no bhava, çām no bhavantu, and çām no bhūtam; and cf. *RV.* 1.114.1; 157.3; 5.81.2; 9.69.7; 10.37.11.

6.74.2^o, āré bādhetthām nīrṛtiṁ parācāḥ : 1.24.9^o, bādhasva dūrē nīrṛtiṁ, &c.

6.74.2^d : 6.1.12^d, asmé bhadrá sāuçravasāni santu.

[6.74.4^e, prá no muñcatañ vāruṇasya páçāt : 10.85.24^a, prá tvā muñcāmi vāruṇasya páçāt.

6.75.10^d : 6.71.3^d, mákir no aghāçaṇsa 1çata.

6.75.12^d (Payu Bhāradvāja ; to Arrows)

fjīte pári vīṇdhi nó 'çmā bhavatu nas tanūḥ,
sómo ádhi bravītu nó 'ditiḥ çárma yachatu.

6.75.17^d (Payu Bhāradvāja ; Liṅgoktadevatāḥ)

yātra bāṇāḥ saṁpātanti kumārā viçikhā iva,

tātra no brāhmaṇas pátir áditiḥ çárma yachatu viçvāḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitrásyā reváto 1'ryamṇó vāruṇasya cāneháso va útáyah suútáyo va
útáyah. 1

~~46~~ d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ájuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ; 1.36.15^{ab},
pāhī no agne rakṣāsaḥ pāhī dhūrtér áravṇaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)
nú me bráhmāṇy agna úc chaçādhi tvám deva maghāvadbhyaḥ suṣūdaḥ,
rātāu syāmobháyāsa á te yūyám pāta svastíbhiḥ sádā naḥ.
refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1 20, see Oldenberg, Prol , p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastíbhiḥ
sádā naḥ.

[7.2.4^b, prá vṛñjate námasā barhír agnāu : 6, 11.5^a, vṛñjé ha yán námasā, &c.]

7.2.8^b : 1.186.4^b, uṣāsānákta sudúgheva dhenúḥ.

7.2.8-11 : 3.4.8-11.

7.2.11^b = 3.4.11^b, índreṇa deváīḥ sarátham turébhiḥ : 5.11.2^c, índreṇa deváīḥ
sarátham sá barhīsi; 10.15.10^b, índreṇa deváīḥ sarátham dádhanāḥ.

7.2.11^d = 3.4.11^d : 10.70.11^d, sváḥa devá amṛta mādayantam.

7.3.2^c : 1.148.4^c, ád asya vāto ánu vāti çocīḥ. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná rócasa upāké : 4.10.5^c, çriyé rukmó ná rocata upāké.]

7.3.10^b = 7.4.10^b (Vasistha Maitravaruni ; to Agni)

etā no agne sāubhagā didīhy āpi krātum sucétasam vatema,

vīçvā stotṛbhyo gr̥naté ca santu yūyām pāta svastibhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

7.60.6^c (Vasistha ; to Mitra and Varuna)

imé mitró varuṇo duḥābhāso 'cetāsam cic citayanti dākṣaiḥ,

āpi krātum sucétasam vātantaḥ tirāç cid ānhaḥ supāthā nayanti.

For āpi vat see Max Muller, SBE. xxxii 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10=7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasistha Maitravaruni : to Agni)

sā gr̥tso agnis tārūṇaç cid astu yāto yāviṣṭho ājanīṣṭa mātūḥ,

sām yó vānā yuvāte çucidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya ; to Agni)

agnir ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā
datā,

abhipramūrā juhvā svadhvarā inó nā prōthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çucidan to çucidantah, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasistha Maitravaruni ; to Agni)

ayām kavir ākaviṣu prāceta mārteṣv agnir amṛto ní dhāyi,

sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)

uçik pāvako aratīḥ sumedhā mārteṣv agnir amṛto ní dhāyi,

īyartī dhūmām aruṣām bhāribhrad uc çukrēna çociṣā dyām īnakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātum sucétasam vatema: 7.60.6^c . . . vātantaḥ.

7.5.2^a, pr̥ṣṭó diví dháyy agníḥ pr̥thivyaṁ: 1.98.2^a, pr̥ṣṭó diví pr̥ṣṭó agníḥ pr̥thivyaṁ.

7.5.2^b, netā́ sīndhūnām vṛṣabhā́ stīyānām: 6.44.21^b, vṛṣā́ sīndhūnām, &c.

7.5.4^d, ájasreṇá ṣociṣā́ ṣóṣucānaḥ: 6.48.3^c, ájasreṇá ṣociṣā́ ṣóṣucac chuce.

7.5.6^d, urú jyótiṛ janáyann áryāya: 1.117.21^d, urú jyótiḥ cakrathur áryāya.

7.5.7^a, sá jáyamānaḥ paramé vyòman: 1.143.2^a; 6.8.2^a, . . . vyòmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi; to Vaiçvānara)

yó apācīne támasi mádantiḥ práciḥ cakāra nṛtamaḥ ṣácībhiḥ,
tām iṣānam vásvo agnīm gr̥ṇīṣé 'nānataṁ damáyantaṁ pr̥tanyūn.

10.74.5^b (Gauriviti Ṣaktya; to Indra)

ṣácīva indram ávase kṛṇudhvam ānānataṁ damáyantaṁ pr̥tanyūn,
ṛbhukṣānam maghāvānam suvr̥ktīm, bhártā yó vájraṁ náryaṁ puruḥṣūḥ.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. ṣácīvant, also Grassmann in his Translation, II. 360, 915, read ṣáci va for ṣácīva in 10.74.5^a. Cf. 10.104.3, dhībhir̥ viçvābhiḥ ṣácyaḥ gr̥ṇānāḥ, and 8.96.13, ávat tám indraḥ ṣácya. Yet I do not regard the correction as certain, because the instrumental of ṣáci in the RV. is always ṣácya, and it would be a curious accident that the solitary form ṣáci should happen to be followed by vas, so as to produce the confusing effect ṣácivas. We should expect ṣácivantam indram for ṣácīva indram, and possibly that is precisely what ṣácīva indram stands for, ṣácīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. ṣácīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnír mandró mádhuvacā́ ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nū tvām agná imahe vásiṣṭhā́ iṣānām sūno sahaso vásūnām,
iṣāṁ stotṛbhyo maghāvadbhyá ānaḍ ṽyūyām pāta svastībhiḥ sádā naḥ.]

cf. refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, ṣām yát stotṛbhyá āpāye bhávāti.

7.8.7 = 7.7.7.

7.9.2^d, tīrás támo dadṛḡe rāmyānām: 6.48.6^c, . . . dadṛḡa úrmyāsv á.

7.10.5^a (Vasiṣṭha Maitravaruṇi; to Agni)

mandráṁ hótāram uciḥ yáviṣṭham agnīm víḥa ṛlate adhvaréṣu,

ṣá hí kṣāpāvaṁ ábhavad raynām, átandro dūtó yajáthāya devān. cf. 1.70.5^a

10.46.4^a (Vatsapri Bhalandana; to Agni)

mandráṁ hótāram uciḥ námobhiḥ práñcam yajñām netāram adh-
varānām,

viçām akr̥ṇvann aratīm pávakām havyavāham dádhato mánuseṣu.

7.10.5^c, sá hi kṣapávan ābhavad rayinām : 1.70.5^a, sá hi kṣapávan agní rayinām.

7.11.1^a (Vasiṣṭha Maitravaruṇi ; to Agni)

mahān asy adhvarásya praketo ná r̥te tvád am̐tā mādayante,
á viçvebhiḥ saráthaṁ yāhi devāir ny agne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

ṛpa brāhmāṇi harivo hāribhyām, sómasya yāhi pitāye sutásya, ~~as~~ 1.3.6^b
indra tvā yajñāḥ kṣámamānam ānāḍ dāçvān asy adhvarásya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11 — Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāṇām.

[7.11.2^{ab}, tvām ṛlate ajirām dūtyāya havīsmantaḥ sādām in mānuṣāsaḥ : 10.70.3^{ab},
çaçvattamām ṛlate dūtyāya havīsmanto manuṣyāso agnim.]

7.11.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

agnír içe br̥ható adhvarásyāgnír viçvasya havīsaḥ kṛtásya,
krátum hy āsya vásavo juṣántāthā devā dadhire havyavāham.

10.52.3^d (Agni Sāucika ; to Devāḥ, here Agni)

ayām yó hótā kíṛ u sá yamásya kām āpy ūhe yāt samañjānti devāḥ,
āhar-ahar jāyate māsī-māsy áthā devā dadhire havyavāham.

Cf. the catenary pāda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhiré havyavāham.

7.12.2^b : 6.12.4^b, agní ṣṭave dāma á jatávedāḥ.

7.13.2^b : 3.6.2^a, á ródasi apr̥ṇā jáyamānaḥ : 4.18.5^d ; 10.45.6^b, á ródasi apr̥ṇā
jáyamānaḥ.

7.14.1^a : 3.10.3^b, samídha jatávedase.

7.14.2^a, vayām te agne samídha vidhema : 4.4.15^a, ayā te agne samídha vidhema ;
5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva havīṣā bhadraçoce ; 5.4.7^b, vayām havyāiḥ pāvaka bhadraçoce.

7.14.3^c (Vasiṣṭha Maitravaruṇi ; to Agni)

á no devébhir ūpa deváhūtim āgne yāhi vāsaṭkṛtīm juṣānāḥ,
túbhyaṁ devāya dāçataḥ syāma ṛyūyām pāta svastībhiḥ sādā naḥ.]

~~as~~ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dāçataḥ syāma mahó no rátnā ví dadha iyānāḥ.

7.15.2^a : 9.101.9^c, yāḥ pāñca carṣaṇír abhí ; 5.86.2^c, yā pāñca carṣaṇír abhí.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavīr gr̥hāpatir yūvā.

7.15.6^c, yájiṣṭho havyvāhanah: 1.36.10^b; 1.44.5^d, yájiṣṭham havyvāhana;
8.19.21^c, yájiṣṭham havyvāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)

kṣāpa usrāc ca didihi svagnāyas tvāyā vayām,
suvīras tvām asmayūh.

8.19.7^c (Sobhari Kāṇva; to Agni)

svagnāyo vo agnibhiḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūh.

Ludwig, 397, renders 7 15 8, 'nachte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen, du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund' Neither rendering does justice quite to the antithesis in pādas b and c Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers)' Cf Henry, L'Antithese Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15 8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7 15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb. . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8 —Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi sedhati.

7.15.10^c, ūciḥ pāvakā īḍyah: 2.7.4^a, ūciḥ pāvako vāndyah.

7.15.11^b: 1.79.4^b, īcānah sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)

agne rākṣā ṇo ānhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro daha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)

agne nī pāhi nas tvām prāti śma deva rīṣataḥ,
bhinddhī dvēsaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedägniss, vor dem schädiger, o gott', Grassmann, 'Behut, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei huter über uns, gegen die uns schädigenden'; Grassmann, 'Behute du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy ānhaso dōṣāvastar aghāyatāḥ: 6.16.30^{ab}, tvām naḥ
pāhy ānhaso jātavedo aghāyatāḥ.

7.16.1^b (Vasiṣṭha Maitravaruṇi; to Agni)

enā vo agnīm nāmasorjō nāpātam ā huve,

prīyām cētiṣṭham aratīm svadhvarām, viçvasya dūtām amṛtam. 8.1.128.8^b

8.44.13^a (Virūpa Āṅgīrasa; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçociṣam,

asmīn yajñē svadhvarē.

7.16.1^c, priyām cētiṣṭham aratīm svadhvarām : 1.128.8^b, priyām cētiṣṭham aratīm
ny èire.

7.16.3^a (Vasiṣṭha Maitravaruṇi; to Agni)

úd asya çocir asthād ājūhvānasya mīlhūṣaḥ,

úd dhūmāso aruṣāso divispṛçah sām agnīm indhate nāraḥ.

8.23.4^a (Viçvamanas Vaiyaçva; to Agni)

úd asya çocir asthād dīdiyūso vy ājāram,

tāpurjambhasya sudyūto ganaçrīyaḥ.

7.16.4^b : 5.26.2^c, devāñ ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭaraḥ.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivaṣṭy āsicam : 2.37.1^b, ādhvaryavaḥ sā pūrṇām vaṣṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhnīm devā akr̥vata.

7.16.12^c, dādhati rātnaṁ vidhaté suvīryam : 4.12.3^c, dādhati rātnaṁ vidhaté
yaviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kr̥nuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedaḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, tūbhyam devāya dāçataḥ syāma.

[7.18.12^d, tvāyānto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā br̥hatāḥ çāmbaraṁ bhet : 1.54.4^b, āva tmānā dhṛṣatā çām-
baraṁ bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcata
vṛdham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [312

[7.19.4^b, bhūrṇi vṛtrā haryaṇva haṁsi : 7.22.2^b, yéna vṛtrāṇi haryaṇva haṁsi.]

7.19.4^d, ásvāpayo dabhítaye suhantu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya ṇānsyaṁ kariṣyān.

7.20.3^a, yudhmó anarvá khajakṛt samādvā : 6.18.2^a, sá yudhmāḥ sātva khajakṛt samādvā.

7.20.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

‘yudhmó anarvá khajakṛt samādvā’ ṇārah satrāśád janūsem āśālah, 6.18.2^a
vy āsa indrah pṛtanāḥ svójá ádhā víḡvaṁ ṇatruyāntaṁ jaghāna.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svójá āsmāi yatante sakhyāya pūrvīḥ,
ā smā rátham ná pṛtanāsu tiṣṭha yām bhadráya sumatyā codáyāse.

Ludwig, 572, renders 7.20.3^a, ‘Indra trib auseinander die heere, der ser starke’; in 633 he renders 10.29.8^a, ‘Indra kam als sger durch die schlachten’. Grassmann, ad 7.20.3^a, ‘Indra zerstreute krafterfullt die Heere’; ad 10.29.8^a, ‘die Feinde hat besiegt der starke Indra’. It is incredible that pṛtanāḥ should mean ‘armies’ and ‘battles’ both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes ‘feindliches Heer’ for both passages, but the meaning ‘battle’ suffices everywhere (pṛtanāḥ governed by roots ji and sah: note the common compound pṛtanāsāḥ). Geldner, Ved. Stud. 1. 166, renders 10.29.8^a, ‘Indra ward Meister in den Kämpfen, der Starke.’ I believe that svójá is to be taken pregnantly in both passages, and that they both mean, ‘Indra pervaded the battles with his mighty strength’: vy āsa, ‘he threw himself through’; vy ānaḥ, ‘he pervaded’; cf the adjective vyānāḥ, which always means ‘pervading’, ‘penetrating’, or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. 1. 167, iii. 25

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhās tmánā ca yé maghāvāno junánti,
vāsvī sú te jaritré astu ṇaktir yūyām pāta svastibhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhitā áhinā ṇūra pūrvīḥ.

[7.21.4^b, āpānsi víḡvā nāryāṇi vidvān : 4.16.6^a, víḡvāni ṇakró nāryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtrāṇi haryaṇva haṁsi : 7.19.4^b, bhūrṇi vṛtrā haryaṇva haṁsi.]

7.22.9^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yé ca pūrva ṇṣayo yé ca nūtnā indra bráhmāṇi janáyanta víprāḥ,
asmé te santu sakhyā ṇivāni yūyām pāta svastibhiḥ sádā naḥ.]

refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others; to Indra)

mākir na enā sakhyā ví yāuṣus tāva cendra vimadāsya ca īṣeḥ,
vidmā hí te prāmatīṃ deva jānivād asmé te santu sakhyā cīvāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāṇy apratí jaghanván : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhí vāyúr ná niyúto no ácha.

7.23.5^d : 2.18.7^d, asmīñ chūra sāvane mādayasva ; 7.29.2^c, asmīñ u śú sāvane mādayasva.

[7.23.6^a, evéd indrañ vṛṣṇaṃ vājrabāhum : 9.97.4^d, abhīndrañ, &c.]

7.23.6^b : vāṣiṣṭhāso abhy ārcanty arkāñh : 6.50.15^b, bharādvāja abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīrávad dhātu gomat.

7.24.1^a, yóniṣ ṭa indra sádane akāri : 1.104.1^a, yóniṣ ṭa indra niṣāde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sōmaḥ páriṣiktā mādhuñi.

7.24.3^a (Vasīṣṭha Maitravaruṇi; to Indra)

á no divá á prthivyā ṛjīṣiñ idám barhíḥ somapéyāya yāhi,
vāhantu tvā hārayo madryāñcam āṅgūṣām áchā tavāsaṃ mādāya.

8.79.4^b (Kṛṇu Bhārgava; to Soma)

tvám cittí tāva dākṣāir divá á prthivyā ṛjīṣiñ,
yāvīr aghāsya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the triṣṭubh pāda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ṛ). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic pāda 1.27.1^c, under 1.18. Arnold, VM. p. 314, reads prthvyā in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasīṣṭha Maitravaruṇi; to Indra)

á no víḡvābhīr ūtībhiḥ sajóṣā bráhma juṣaṇó haryaḡva yāhi,
vāritvṛjat sthāvīrebhiḥ suḡprāsmé dādhad vṛṣṇaṃ ḡṣṣmam indra.

8.8.1^a (Sadhvaṇsa Kāṇva; to Aḡvins)

á no víḡvābhīr ūtībhiḥ áḡvinā gāchataṃ yuvám, 5.75.3^b

ḡdāsra hīraṇyavartanī, pībataṃ somyám mādhu.

c : 1.92.18^b; d : 6.60.15^d

8.8.18^a (The same)

á vām víḡvābhīr ūtībhiḥ priyāmedhā ahūṣata,

1.45.4^b

ḡrājantāv adhvarāṇām, áḡvinā yāmahūtiṣu.

1.1.8^a

8.87.3^a (Dyumnika Vasistha, or others; to Aṅvins)

á vām víḡvābhīr ūtībhiḥ priyāmedhā ahūṣata,

☞ 1.45.4^b

tá vartír yātam úpa vṛktābarhiṣo jūṣṭam yajñām dīviṣṭiṣu.

In 7.24.4^a sajósāḥ is expletive.—For 8.8 1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them

7.24.6 = 7.25.6 (Vasistha Maitravaruṇi; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvīram yūyām pāta svastībhiḥ sādā naḥ.

☞ refrain, 7.1.20^d

7.25.3^c: 4.22.9^d, jahí vādhar vanúṣo mártiyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa úpa no māhi vājān: 1.167.1^d, sahasrīṇa úpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasistha Maitravaruṇi; to Indra)

vocéméd indram maghāvānam enam mahó rāyó rádhaso yád dádan naḥ,

yó árcato bráhmakṛtim áviṣṭho yūyām pāta svastībhiḥ sādā naḥ.

☞ refrain, 7.1.20^d ff.

7.29.1^a (Vasistha Maitravaruṇi; to Indra)

ayām sóma indra túbhyaṁ sunva á tú prā yāhi harivas tádokāḥ,

pībā tv āsyá sūṣutasya cāror, dádo maghāni maghavann iyānāḥ.

☞ 3.50.2^d

9.88.1^a (Uṇanas Kāvya; to Pavamāṇa Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām asya pāhi,

tvām ha yām cakṛṣe tvām vavrśá indum mādāya yūjyāya sómam.

7.29.1^c: 3.50.2^d, pībā tv āsyá sūṣutasya cāroḥ.

[7.29.2^b, arvācīno hāribhir yāhi tūyam: 3.43.3^b, indra deva hāribhir, &c.]

7.29.2^c, asmīn ū sú sāvane mādayasva; 2.18.7^d; 7.23.5^d, asmīñ chūra sāvane mādayasva.

7.29.2^d: 6.40.4^c, úpa bráhmāni ṛṇava imā naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayām té ta indra yé ca deva: 5.33.5^a, vayām té ta indra yé ca naráḥ.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayām indra tvāyávaḥ.

7.31.12^a (Vasistha Maitravaruṇi; to Indra)

indram vāñir ānuttamanyum evā satrá rájanam dadhire sáhadhyai,

háryaḡvāya barhayā sám āpīn.

8.12.22^c (Parvata Kāṇva ; to Indra)

ḥindram vṛtrāya hāntave, devāso dadhire purāḥ,
indram vāṇīr anūṣatā sām ójase.

3.37.5^a

[7.32.2^a, imé hí te brahmakṛtaḥ suté sácā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b : 1.5.5^c ; 137.2^b ; 5.51.7^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dádhyāçirah.

7.32.6^d (Vasiṣṭha ; to Indra)

sá viró āpratiṣkuta indreṇa çūçuve nṛbhiḥ,
yás te gabhīrā sávanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata ; to the Dāmpati)

yá dāmpati sámanasā sunutá á ca dhāvataḥ,
devāso nītyayāçirá.

The repeated pāda occurs in a third form, AV 6.2.1^b, sunótá ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. 1. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ádhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb á dhūnoti. Cf. the author, SBE. xli. 66, 459 ; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapāvne sómam indrāya vajriṇe,
pácataḥ paktír ávase kṛṇudhvam ít pṛṇān ít pṛṇaté máyah.

9.30.6^b (Bindu Āṅgīrasa ; to Soma Pavamāna)

ḥsunótā mādhumattamaḥ, sómam indrāya vajriṇe,
cāruḥ cārdhāya matsarám.

9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

divāḥ pīyūṣam uttamāḥ sómam indrāya vajriṇe,
ḥsunótā madhumattamaḥ.

9.30.6^a

Note the inversion of the pādas in 9.30.6^{ab} and 9.51.2^b.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Vāl.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vájam vājāyann indra mártyo yasya tvám avitá bhúvah,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Bṛhaspati)

bṛhaspate pári diyā ráthena rakṣohāmītrān apabádhamānaḥ,
prabhañján sēnāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhy seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^d, asmákam bodhy avitá tanūnām ; and 6.46.4^c ; 7.32.25^c, asmákam bodhy avitá mahādhané.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhī tvāṁ cūra nonumaḥ: 8.2.15^c, abhī tvāṁ indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyó divyó ná páarthivo ná jātó ná janīsyate: 1.81.5^{cd}, ná tvāvān indra kác caná ná jātó ná janīsyate.

7.32.25^b, suvédā no vásū kṛdhi; 6.48.15^e, suvédā no vásū karat.

7.32.25^c: 6.46.4^c, asmákam bodhy avitā mahādhané.

[7.33.7^b, tisráḥ prajā árya jyótiragrāḥ: 7.101.1^a, tisro vácaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantah (12^c, vayiṣyán).

7.34.17^a: 5.41.16^d, má nó 'hir budhnyò risé dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇānī ṛṇotu.

7.34.25^b (Vasiṣṭha; to Viṣve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnir ápa óṣadhīr vaníno juṣanta,
gárman syāma marútām upásthe yūyám pāta svastibhiḥ sádā naḥ. ☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

dyāvāprthivī janayann abhī vratāpa óṣadhīr vanínāni yajñíyā,
antárikṣam svār á paprur utāye vācām devāsas tanvī ní māmṛjuh.

For the general relation of 7.34 to 7.56 see Oldenberg, Prol. pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnir, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitā tráyamāṇaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viṣve Devāḥ)

ādityā rudrá vásavo juṣante, dām bráhma kriyámāṇam návriyaḥ, ☞ cf. 3.8.8^a
ṛṇvántu no divyāḥ páarthivāso gójātā utá yé yajñíyāsaḥ.

10.53.5^b (Agni Śaucika; to Devāḥ)

pāñca jána máma hotráṁ juṣantām gójātā utá yé yajñíyāsaḥ,
prthivī naḥ páarthivāt pátv ánhaso 'ntárikṣam divyāt pátv asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, Quarante Hymnes, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (diví), eleven upon earth (prthivyām), and eleven dwelling in the waters (apsukṣitāḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ páarthivāso gójātā ápyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣīt. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63 2 the gods are divided in, yé sthā jātā āditer adbhýās pári yé prthivýāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójātā āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ çucisāt has a long list of epithets among which figure in succession abjā gojāḥ. Bergaigne, i. 231, seems to render the expression abjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójātā āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antárikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9 12; Nirukta 7.5. Similarly abjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53 5, Ludwig, 986, renders, 'die funf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die gottes des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die funf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank genießen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñiyāsāḥ pāñca jānā māma hotrām juṣadhvam. The word yajñiyāsāḥ in both stanzas shows that the pāñca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójātā utā yé yajñiyāsāḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójātā figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pāthivāsas sonst immer die āpyās, apsukṣitas, adbhýās pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50 11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viçve Devāḥ)

yé devānām yajñīyā yajñīyānām mánor yájatrá amftā řtajñāḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.₁

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra; to Viçve Devāḥ)

viçve devāḥ sahā dhīrbhiḥ pūramdhya mánor yájatrá amftā řtajñāḥ,
rātiṣāco abhiṣācaḥ svarvidāḥ svar giro brāhma sūktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amftān vavande yé viçvā bhūvanābhi pratasthūḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.₁

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the řta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puraṁdhi, (the gods) worshipped by man, immortal, knowing the

ra; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasistha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasisthas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīh, iātiśācah, and abhiśācah occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānam ca mitrō yatati bruvānāḥ: 3.59.1^a, mitrō jānān yātayati bruvānāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dāṣuṣe cid yābhīr vīveṣo haryaṣva dhībhīh,
vavanmā nū te yūjyābhīr ūtī kadā na indra rāyā ā dāṣasyeḥ.

8.97.15^c (Rebha Kāṣyapa; to Indra)

tān ma ṛtām indra ṣūra citra pātva apō nā vajrin duritātī parsi bhūri,
kadā na indra rāyā ā dāṣasyer viṣvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss, cf. Oldenberg, Prol. 77 ff.; Grassmann, 1. 566; Arnold, VM. p. 208. We may assume the priority of 7.37-5

7.38.1^a, ūd u ṣyā devāḥ savitā yayāma: 2.38.1^a, ūd u ṣyā devāḥ savitā sāvāya;
6.71.1^a, ūd u ṣyā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u ṣyā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u ṣyā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṣret, 2.38.1^a
nūnām bhāgo hāvyo mānuṣebhīr vī yō rātnā purūvasur dādhati.

3.38.8^b (Prajāpatir Vaiṣvāmītra, or others; to Indra [?])

tād in nv āsya savitūr nākīr me hiraṇyāyīm amātiṁ yām āciṣret,
ā suṣṭutī rōdasi viṣvaminvé āpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jūspātīr maṁsiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhavīti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvō 'ngiraso naksanta, rātnām devāsya savitūr iyānāḥ,

cf. 7.42.1^a

pitā ca tān no mahān yājatro viṣve devāḥ sāmānaso juṣanta.

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die sturmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, 1. 335, 342.

[7.38.8^d, tṛptā yāta pathībhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñēṣu yajñīyāsa ūmāḥ sadhāsthām viṣve abhī santi devāḥ,
tān adhvarā uṣatō yakṣy agne ṣruṣṭī bhāgaṁ nāsatyā pūramdhim.

10.77.8^a (Syūmaraçmi Bhārgava ; to Maruts)

té hí yajñēṣu yajñīyāsa ūmā ādityéna nāmna ṣāmbhaviṣṭhāḥ,

té no 'vantu rathatūr mañṣām mahāç ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, *Ved Stud.* 1. 223 ff. In the ṣrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vāit. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarah are contrasted with ūrvāḥ-āurvāḥ pitarah, and kāvyāḥ pitarah in the sequel of these texts. For 10.77.8 cf. Hillebrandt, *Ved. Myth.* iii 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nū ródasī abhīṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agnīḥ,

yāchantu candrá upamām no arkām yūyām pāta svastībhiḥ sādā naḥ.] ff.
☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

vī naḥ sahāsrām ṣurūdho radantv ṛtāvāno vāruṇo mitró agnīḥ,

yāchantu candrá upamām no arkām ā naḥ kāmāṁ pūpurantu stāvānāḥ.

For pāda b cf. suṣṣatīāso vāruṇo mitró agnīḥ, under 6.40.1, and, tán na índro vāruṇo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyā devāḥ savitā suvāṭi : 5.42.3^d, candráṇi devāḥ savitā suvāti.]

[7.40.4^c, suhāvā devy āditir anarvā : 2.40.6^c, āvatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eṣāsyā prabhṛthé havīrbhiḥ : 2.34.11^b, viṣṇor eṣāsyā prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantāḥ syāma : 1.164.40^b, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

āçvāvatir gómatir na uṣāso virāvatīḥ sādām uchantu bhadráḥ,

ghṛtām dúhānā viçvātaḥ prāpītā yūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō nakṣanta ; 7.52.3^a, turanyávō 'ṅgirasō nakṣanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sám u vo yajñām mahayan nāmobhiḥ prá hótā mandró ririca upaké,

yájasva sú purvanika devān ā yajñīyām arāmatīṁ vavṛtyāḥ.

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)

sām u vām yajñām mahayaṁ nāmobbhir huvé vām mitrāvaruṇā sabādhah,
prā vām mánmāny ṛcāse nāvāni kṛtāni brāhma juṣasann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imām no agne adhvarām juṣasva: 5.4.8^a, asmākam agne adhvarām
juṣasva; 6.52.12^a, imām no agne adhvarām.

7.44.1^c, indraṁ viṣṇuṁ pūṣāṇaṁ brāhmaṇas pátim: 5.46.3^c, huvé viṣṇuṁ, &c.

7.44.1^d (Vasiṣṭha; Liṅgoktadevataḥ)

dadhikrām vah prathamam açvinóśasam agnīm sámiddham bhāgam útāye huve,
[indraṁ viṣṇuṁ pūṣāṇaṁ brāhmaṇas pátim] ādityān dyāvāpṛthivī apāḥ
svāḥ. 5.46.3^c

10.36.1^d (Luṣa Dhānaka; to Viṣve Devāḥ)

uśāsānāktā bṛhatī supēṣasā dyāvākṣāmā varuṇo mitró aryamā,
indraṁ huve marútāḥ pārvatān apā ādityān dyāvāpṛthivī apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary, the last pāda is obviously borrowed from 7.44.1; the cadence, marútāḥ pārvatān apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Muller, *SBE.* xxxii. 250.

7.44.2^b: 4.39.5^b, udīrāṇā yajñām upaprayāntāḥ.

[7.44.5^b, ṛtāsya pānthām ānvetavā u: 1.24.8^b, sūryāya pānthām, &c.]

7.45.1^c: 1.72.1^b, hāste dādhanō nāryā purūṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ: 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c: 2.21.2^b, āṣāḥhāya sáhamānāya vedhāse.

7.46.4^a, mām no vadhī rudra mām párá dāḥ: 1.104.8^a, mām no vadhīr indra mām párá
dāḥ.

7.47.3^b, devír devānām ápi yanti páthāḥ: 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni: 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, síndhubhyo havyām ghṛtāvaj juhota: 3.59.1^d, mitráya havyām, &c.]

7.49.1^d–4^d, tá ápo devír ihá mām avantu.

7.50.1^d–3^d, mām mām pádyena rápasā vidat tsáruḥ.

7.52.2^{cd}, mām vo bhujemānyájātam éno mām tát karma vasavo yác cayadhve:
6.51.7^{ab}, mām va éno anyákrtaṁ bhujema mām tát, &c.

[7.52.3^a, turāṇyāvó 'ngiraso nakṣanta : 7.42.1^a, prá brahmāṇo āṅgiraso nakṣanta.]

7.52.3^b, rátnaṁ devásya savitúr iyaṇáh : 7.38.6^b, rátnaṁ devásya savitúr iyaṇáh.

7.53.1^a prá dyávā yajñáñiḥ pṛthiví námobhiḥ : 1.159.1^a, prá dyávā yajñáñiḥ pṛthiví
rtāvādhā.

7.54.1^d : 10.85.43^d, 44^d, śám no bhava dvipáde śám cátuṣpade ; 6.74.1^d, śám no
bhūtaṁ, &c. ; 10.165.1^d, śám no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstospati)
amivahá vāstospate víḡvā rūpāṇy āviḡaṇ,
sákha suḡéva edhi naḡ.

8.15.13^b (Goṣuktin Kāṇvayana ; to Indra, here Soma)
áram kṣáyāya no mahé víḡvā rūpāṇy āviḡaṇ,
[índraṁ jáitṛāya harṣayā śácipátim.]
9.25.4^a (Dṛlḥacyuta Āgastya ; to Soma Pavamāna)
víḡvā rūpāṇy āviḡaṇ punāno yāti haryatáh,
yātrāmṛtāsa āsate.

8.15.13^c

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviḡaṇ the participle, as though it were āviḡaṇ, the imperfect third plural in a principal clause ; cf. his note. Grassmann, 1. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den India, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an India hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víḡvā rūpāṇy āviḡaṇ belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does índraṁ jáitṛāya harṣayā śácipátim recur in the form, apparently simpler and more primary, índraṁ jáitṛāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyah [sc. ṛcah], an Upaniṣad)
yád arjuna sārameya datáh piḡaṅga yāchase,
viva bhrājanta ṛṣṭāya ūpa srákveṣu bāpsato ní śú svapa.

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣāṃ stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharuṇaṃ divi,
 indre agnā nāmaḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, Ved. Stud. II. 55 ff.; Foy, KZ xxxiv. 257; Oldenberg, ZDMG. lxi 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmst haben, machen sie ihn (that is, Soma) zum Tragepfeler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven' But I see no reason to take it for granted that bāpsataḥ are the ādṛayah, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid* p. 63; Aufrecht, KZ xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyāṃ sām vatsāso nā mātṛbhūḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāsya dhāmataḥ sām asvarann ṛtāsya yonā sām aranta nābhayah Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī śu svapa.

[7.55.7^a, sahasraçṛṅgo vṛṣabhāḥ: 5.1.8^c, sahasraçṛṅgo vṛṣabhās tādojah.]

7.56.11^a, svāyūdhāsa iṣmīṇaḥ suniṣkāḥ: 5.87.5^a, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, maruḍbhīr it sánitā vājam árvā: 6.33.2^d, tvóta it sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta: 10.66.9^b, āpa oṣadhīr vanīnāni vajñīyā.

7.57.4^{b+d} (Vasiṣṭha ; to Maruts)

īdhak sā vo maruto didyūd astu yād va āgaḥ puruṣātā kārāma,
 mā vas tāsyām āpi bhūmā yajatrā asmé vo astu sumatiḥ cāniṣṭhā.

10.15.6^d (Ṣaṅkha Yāmāyana; to Pitarah)

ācya jānu dakṣiṇatō niṣādyemān yajñām abhi grṇita viṣve,
mā hiṇsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasistha; to Aṣvins)

ṣuṣruvāṇsā cid aṣvinā purūṇy abhi brāhmāṇi cakṣāthe fṣiṇām,
prāti prā yātaṁ vāram ā jānāy, āsmē vām astu sumatīḥ cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlvii 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viṣva utī: 5.43.10^d, viṣve ganta maruto viṣva utī;
10.35.13^a, viṣve adyā maruto viṣva utī.]

7.58.3^d (Vasistha; to Maruts)

br̥hād vāyo maghāvadbhyo dadhāta jūjoṣann in marutaḥ sustutīm naḥ,
gatō nādhvā vī tirāti jantūm prā ṇa spārḥābhir ūtibhis tireta.

7.84.3^d (Vasistha; to Indra and Varuṇa)

kr̥tām no yajñām vidāthesu cārum kr̥tām brāhmāṇi sūriṣu praṣastā,
ūpo rayīr devājūto na etu prā ṇa spārḥābhir ūtibhis tiretam.

For 7.58.3 cf. Oldenberg, RV Noten, p 402.

7.58.6^c, ārāc cid dvēso vṛṣaṇo yuyota: 6.47.13^d = 10.131.7^d, ārāc cid dvēṣaḥ
sanutār yuyotu: 10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota.

7.59.2^a: 1.110.7^c, yuṣmākam devā āvasāhani priyé.

7.59.2^{cd} (Vasistha; to Maruts)

yuṣmākam devā āvasāhani priyā, ijanās tarati dviṣaḥ,
prā sā kṣāyam tirate vī mahīr iṣo yō vo vārāya dāḍati.

cf. 1.110.7^c

8.27.16^{ab} (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyam tirate vī mahīr iṣo yō vo vārāya dāḍati,
prā prajābhir jāyate dhārmanas pāry, āriṣṭaḥ sārva edhate.

cf. c: 6.70.3^c; d: 1.41.2^c

7.60.2^c, viṣvasya sthātūr jāgataḥ ca gopāḥ; 6.50.7^d, viṣvasya sthātūr jāgato
jānitriḥ; 10.63.8^d, viṣvasya sthātūr jāgataḥ ca mātavaḥ.

7.60.2^d: 4.1.17^d; 6.51.2^c, rjū mārteṣu vr̥jinā ca paṇyan.

[7.60.3^a, āyukta sapta haritaḥ sadhāsthāt: 1.115.4^c, yadéd āyukta haritaḥ, &c.]

[7.60.3^d: see under 4.2.18^{ab}.]

7.60.4^a, ūd vām pr̥kṣāso mādhumanta asthuḥ: 4.45.2^a, ūd vām pr̥kṣāso mādhu-
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajósāḥ.

[7.60.5^d, çagmāsah putrá áditer ádabdhāḥ: 2.28.3^c, yūyám naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátum sucétasā vātantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātāu paramāsya rāyāḥ: 4.12.3^b, agnir vājasya paramāsya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñéṣu mitrávaruṇāv akāri,
viçvāni durgá pipṛtaṃ tīró no yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhí yó viçvā bhúvanāni caṣṭe: 1.108.1^c, abhí viçvāni bhúvanāni caṣṭe.

[7.61.4^a, çánsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñám mahayam námobhiḥ: 7.42.3^a, sám u vo yajñám mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kṛtāḥ súkṛtāḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ súkṛtāḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno várūṇo mitró agniḥ, yáchantu candrá upamām no arkām.

7.62.4^a: 4.55.1^b, dyāvābhūmī adite trāsithām naḥ.

7.62.5^d: 1.122.6^a, çrutām me mitrávaruṇā hāvemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,
sugá no viçvā supáthāni santu yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yātrā cakrūr amṛtā gātúm asmāi çyenó na díyann ánv eti páthāḥ,

práti vām sūra údite vidhema námobhir mitrávaruṇotá havyāḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve vāruṇam pūtadakṣam,]
⁶⁸ 1.2.7^a

yáyor asuryām āksitam jyēsthām viçvasya yāmann acitā jigatnú.

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitrām gr̥ṇīse vāruṇam,
 aryamāṇam riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotā havyāñh : 6.1.10^b, námobhir agne samídhotā havyāñh.]

7.63.6 = 7.62.6

[7.64.1^d, rája suksātró vāruṇo juṣanta : 2.27.2^b, mitró aryamā vāruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣā stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyāve 'yāmi,
 [aviṣṭām dhīyo jigṛtām púramdhīr,] [yūyām pāta svastībhiḥ sādā naḥ.]
⁶⁹ c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭām dhīyo jigṛtām púramdhīh.

7.65.1^a, prāti vām sūra údite sūktāñh : 7.63.5^c, prāti vām sūra údite vidhema ;
 7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve vāruṇam pūtadakṣam : 1.2.7^a, mitrām huve pūtadakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā duriṭā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyājuṣṭim ghṛtāir gāvvyūtim ukṣatam iñābhiḥ :
 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gāvvyūtim ukṣatam ; 8.5.6^c, ghṛtāir
 gāvvyūtim ukṣatam.

[7.65.4^c, prāti vām átra vāram á jánāya : 7.70.5^c, prāti prá yātam vāram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yá dhārāyanta devāñ sudákṣā dākṣapitarā,
 asuryāya prāmahasā.

8.25.3^b (Viṣvamanas Vaiyaṇva ; to Mitra and Varuṇa)
tā matā viṣvavedasāsuryāya prāmahasā,
mahī jājanādītir ṛtāvarī.

7.66.4^a (Vasiṣṭha ; to Uṣas)

yād adyā sūra údite 'nagā mitrō aryamā,
suvāti savitā bhāgaḥ.]

5.82.3^b

8.27.19^a (Manu Vaivasvata ; to Viṣve Devāḥ)
yād adyā sūrya udyati priyākṣatrā ṛtām dadhā,
yān nimrūci prabūdhi viṣvavedaso yād vā madhyāmdine divāḥ.
8.27.21^a (The same)
yād adyā sūra údite yān madhyāmdina atūci,
vāmān dhattā mānave viṣvavedaso jūhvānāya prācetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, prāti vām sūra údite vidhema, and the like.

7.66.4^c : 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)

utā svarājo ādītir ādabdhasya vrātasya yé,
mahó rājāna īgate.

8.12.14^a (Parvata Kāṇva ; to Indra)
utā svarāje āditi stómam indrāya jījanat,
purupracastām útāye ṛtāsyā yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereitelt, uber grosses herrschen die kōnige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtygen, sind Herrscher uber grosses Gut'. Cf. Bergaigne, III. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word āditi shows that we have here the σχῆμα καθ' ὅλον καὶ μέρος. The word does not contain any plural idea: svarājo ādītir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām ādītīḥ kṛnotu sá (masculine!) mitrēna várūṇenā sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, I. 583; Bergaigne, III. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām sūra údite : 7.63.5^c, prāti vām sūra údite vidhema ; 7.65.1^a
prāti vām sūra údite suktāḥ.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvṛdhah; 10.65.7^a, divākṣaso agnijihvá ṛtāvṛdhah.

7.66.12^d (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe sūktāiḥ sūra údite,

yād óhate váruṇo mitró aryamā yūyám ṛtāsya rathyaḥ.

8.83.3^c (Kusidin Kāva; to Viṣve Devāḥ)

āti no viṣpitā purú nāubhír apó ná parṣatha,

yūyám ṛtāsya rathyaḥ.

Of. the pāda, syáméd ṛtāsya rathyaḥ, 8.19.35^d.—For óhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cákṣur devāhitam çukráṁ uccárat,

pácyema çarādaḥ çatám jīvema çarādaḥ çatám.

10.85.39^d (Sūryā Sāvitrī; to Sāvitrī)

pūnaḥ pātnīm agnír adād áyuṣā sahá várcasā,

dirgháyur asyā yáḥ pátir jīvāti çarādaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asāu jīva and pácyema çarādaḥ çatam; cf. also RV. 10.18.4; 16.1.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

7.67.6^{cd} (Vasiṣṭha; to Aṇvins)

aviṣtām dhiṣv aṇvinā na āsú prajāvad réto áhrayam no astu,

á vām toké tánaye tūtujānāḥ surátnāso devāvítim gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ṽiyám índram váruṇam aṣṭa me gíḥ, právat toké tánaye tūtujānā,

7.84.5^a

surátnāso devāvítim gamema ṽyūyám pāta svastibhiḥ sádā naḥ.

refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mogen mit Schatz versehn zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6^d intransitively by 'stark', but, at 739, he renders tūtujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme gunstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuna)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gíḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Aṇvins)

nú me hávam á çṛṇutam yuvānā yāsiṣtām vartír aṇvināv írāvat,

dhattām rátnāni jaratām ca sūrín ṽyūyám pāta svastibhiḥ sádā naḥ.

refrain, 7.1.20^d ff.

7.68.3—] *Part 1: Repeated Passages belonging to Book VII* [328

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṇvins)

sá paprathānó abhí páñca bhūmā trivandhuró mánasá yātu yuktāḥ,
viṇo yéna gáchatḥo devayāntīḥ kútrā cid yāmam aṇvinā dádhanā.

10.41.2^c (Suhastya Ghāṇṣeya ; to Aṇvins)

prātaryújam nāsatyādhi tiṣṭhataḥ prātaryāvanam madhuvāhanam rátham,
viṇo yéna gáchatḥo yájvārīr narā kīrēc cid yajñām hótrmantam aṇvinā.

For kīrī in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayāntāḥ.

7.69.8 = 7.67.10.

[7.70.5^c, prāti prá yātam vāram á janāya : 7.65.4^c, prāti vām átra vāram á janāya.]

7.70.5^d, asmé vām astu sumatiḥ cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiḥ cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṇvins)

iyām manīṣá iyām aṇvinā gír imām suvrktīm vṛṣaṇā juṣethām,
imā bráhmāṇi yuvayúny agman yūyām pāta svastībhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

āhema yajñām pathām urāṇá imām suvrktīm vṛṣaṇā juṣethām,
cruṣṭivéva prēsīto vām abodhi prāti stómāir jaramāṇo vasiṣṭhāḥ.

7.71.5^b : 1.117.9^b, ní pedāva ūhathur ācúm āṇvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imām suvrktīm vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi kārāvo bharante : 6.67.10^a, ví yád vācam kīstāso
bhārante.]

7.72.4^c : 4.13.2^a, ūrdhvām bhānūm savitā devó aṇret ; 4.6.2^c, ūrdhvām bhānūm
savitévāṇret ; 4.14.2^a, ūrdhvām ketūm savitā devó aṇret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṇvins)

á paçcātān nāsatyā purástād āṇvinā yātam adharād ūdaktāt,
á viçvātaḥ páñcajanyaena rāyá yūyām pāta svastībhiḥ sádā nah.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pāram asyá.

7.73.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇā juṣethām.

7.73.4^d (Vasiṣṭha ; to Aṇvins)

úpa tyá váhni gamato vícam no rakṣohānā sámabhṛtā vilúpāni,
sám ándhānsy agmata matsaráṇi má no mardhiṣṭam á gatam çivéna.

7.74.3^d (The same)

á yātam úpa bhūṣatam mádhvaḥ pibatam aṇvinā,
dugdhām páyo vṛṣaṇā jenyāvasū má no mardhiṣṭam á gatam.

Cf Neisser, Bezz. Beitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rátham sámanasā ní yachatam ; 8.35.22^a, arvāg rátham
ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pibatam somyām mádhu ; 8.24.13^b,
pibāti somyām mádhu.

7.74.3^d, má no mardhiṣṭam á gatam : 7.73.4^d, má no mardhiṣṭam á gatam çivéna.

7.75.6^d, dádhati rátnam vidhaté jánāya : 4.44.4^d, dádhathe rátnam vidhaté jánāya.

7.75.7^b, deví devébhīr yajatá yájatráih : 4.56.2^a, deví devébhīr yajaté yájatráih ;
10.11.8^b, deví devéṣu yajatá yajatra.

[7.76.5^c, té devánām ná minanti vratáni : 7.47.3^c, tá índrasya ná, &c.]

7.76.6^d, úṣaḥ sujāte prathamá jarasva : 1.123.5^b, úṣaḥ sūnṛte prathamá jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivamā dūrē amítam uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvéṣa á bharā vásūni codāya rádho grṇaté maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayúḥ satyāni kṛṇvān dráviṇāny arṣasi,

jāhi çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyáḥ práty adṛṇan purástāt : 1.191.5^a, etá u tyé práty adṛṇan.

7.78.3^c (Vasiṣṭha ; to Uṣas)

etá u tyáḥ práty adṛṇan purástāḥ jyótir yáchantir uṣáso vibhātíḥ, 1.191.5^a
ájijanan sūryam yajñam agním apācinam támo agād ájuṣṭam.

7.78.3—] *Part 1: Repeated Passages belonging to Book VII* [330

7.80.2^d (The same)

ḷeṣā syā nāvyam āyur dādhanā, gūdhvī tāmo jyōtiṣoṣā abodhi, 3.53.16^c
āgra eti yuvatir āhayaṇā prācīkitat sūryam yajñām agnīm.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, prāty u adarṣy āyatī: 8.101.13^c, citréva praty adarṣy āyatī.]

7.81.6^d: 1.48.8^b, jyōtiṣ kṛṇoti sūnāri.

7.81.6^a (Vasiṣṭha; to Uṣas)

grāvaḥ sūribhyo amṛtaṁ vasutvanām vājān asmābhyam gómataḥ,
codayitrī maghónaḥ sūnītavaty ḷuṣā uchad āpa srīdhaḥ. 1.48.8^d

8.13.12^c (Nārada Kāṇva; to Indra)

ḷindra caviṣṭha satpate, rayīm grṇātsu dhāraya, 8.13.12^a; b: 5.86.6^e
grāvaḥ sūribhyo amṛtaṁ vasutvanām.

7.81.6^d: 1.48.8^d, uṣā uchad āpa srīdhaḥ.

7.82.1^b: 1.93.8^d, viṣe jānāya māhi čarma yachataṁ.

[7.82.7^a, ná tám ānho ná duritāni mārtyam: 2.23.5^a, ná tám ānho ná duritān
kūtaṣ canā.]

7.82.9^d, náras tokāsya tánayasya sātīṣu: 4.24.3^d, náras tokāsya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrovāruṇo mitróaryamā dyumnām yachantumāhi čarma sapráthaḥ,
avadhrām jyōtar ādīter ṛtāvīdho devāsya glókaṁ savitúr mánāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébhir mitrá-
varuṇā námobhiḥ.

7.84.1^d, pári tmānā víṣurūpā jigāti: 5.15.4^d, pári tmānā víṣurūpo jigāsi.

7.84.2^c, pári ṇo hélo várūnasya vṛjyāḥ: 2.33.14^a, pári ṇo hetí rudrāsya vṛjyāḥ;
6.28.7^d, pári vo hetí rudrāsya vṛjyāḥ.

7.84.3^d, prá ṇa spārhābhir utíbbhis tīretam: 7.58.3^d, prá ṇa spārhābhir utíbbhis
tīreta.

7.84.4^b, rayīm dhattam vāsumantaṁ purukṣum: 4.34.10^b, rayīm dhatthá, &c.;
6.68.6^b, rayīm dhatthó, &c.; 1.159.5^d, rayīm dhattam vāsumantaṁ
čatagvīnam; 4.49.4^b, rayīm dhattam čatagvīnam.

7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)

iyám indram vāruṇam aṣṭa me gīḥ právat toké tánaye tūtujānā,
surátnāso devávitīm gamema yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tūtujānā, surátnāso devávitīm gamema :
7.67.6^{cd}, á vām toké tánaye tūtujānāḥ surátnāso devávitīm gamema.

7.86.1^b (Vasiṣṭha; to Varuṇa)

dhíra tv āsya mahiná janūṁsi ví yás tastámbha ródasī cid urvī,
prá nákam ṛṣvám nunude brhántam dvitá náksatram papráthac ca bhūma.

9.101.15^b (Prajāpati; to Pavamāna Soma)

sá vīró dakṣasádhano ví yás tastámbha ródasī,
háriḥ pavitre avyata vedhá ná yónim āśadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86 1^d cf. Beigaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, pracetaso yá iṣáyanta mánma : 1.77.4^d, vājaprasūtā iṣáyanta mánma.]

7.89.1^c–4^c, mṛlā suksatra mṛláya.

7.89.5^b (Vasiṣṭha; to Varuṇa)

yát kíṁ cedám varuṇa dáivye jáne 'bhidrohám manuṣyāc cārāmasi,
ácutti yát táva dhārmā yuyopimá má nas tasmād énaso deva ririṣaḥ.

10.164.4^b (Pracetā Āṅgīrasa; Duḥsvapnaghnām)

yád indra brahmaṇas pate 'bhidrohám cārāmasi,
pracetā na āṅgīrasó dviṣatām pātv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácutti yac cakṛmá dáivye jáne.

7.90.1^c, váha vāyo niyúto yāhy ácha : 1.135.2^f, váha vāyo niyúto yāhy asmayūḥ.

7.90.1^d, píḇa sutásyāndhaso mādāya : 5.51.5^c, píḇa sutásyāndhaso abhí práyah.

[7.90.4^c, gávyam cid ūrvám uṇjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uṇjo, &c.]

7.90.6^b (Vasiṣṭha; to Indra and Vāyu)

iṇānāso yé dádhate svār ṇo góbhir ácvebhir vásubhir hiraṇyāiḥ,
indravāyū sūrāyo vícvaṁ āyur árvadbhir vīráiḥ pītanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhīḥ sarame ádribudhno góbhir ácvebhir vásubhir nyṛṣṭaḥ,
rákṣanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha ; to Indra and Vāyu)

ārvanto ná ṛávaso bhíkṣamānā indravāyū suṣṭutibhir vāsīṣṭhāḥ,
vājayāntaḥ sv āvase huvema ̎yūyām pāta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, víçvén nárah svapatyāni cakruḥ : 4.34.9^d, vibhvo nárah svapatyāni cakruḥ.]

7.91.4^a, yāvat t́aras tanvò yāvad ójah : 1.33.12^c, yāvat táro maghavan yāvad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatínrbhir adhvarām sahasrínrbhir úpa yāhi yajñām :
1.135.3^{ab}, á no niyúdbhiḥ çatínrbhir adhvarām sahasrínrbhir úpa yāhi
vitāye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmíñ chūra
sávane, &c. ; 7.29.2^c, asmínn ū sú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhūtām : 6.68.2^b, çúrānām çaviṣṭhā tá hí bhūtām.]

7.93.6^b : 1.108.4^d, éndrāgni sāūmanasāya ýtām.

7.93.7^c, yát sim ágaç cakrmá tát sú mṛla : 1.179.5^c, yát sim ágaç cakrmá tát sú
mṛlatu.

[7.93.8^c, méndro no viṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró várūṇo
aryamāyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha ; to Indra and Agni)

ṛṇutám jaritúr hávam índrāgni v́natām girāḥ,
̎çāná pipyatām dhíyah.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva ; to Indra)

pratnaváj janayā girāḥ ṛṇudhí jaritúr hávam,
máde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa ; to Açvins)

ṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,
̎mádhvah sómasya pitāye.]

☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içāná pipyatām dhíyah.

7.94.3^c (Vasiṣṭha ; to Indra and Agni)

má ṕpatvāya no naréndrāgni mábhīçastaye,
má no riradhataṁ nidé.

8.8.13^d (Sadhvaṁsa Kāṇva ; to Açvins)

á no víçvāny açvinā dhattám rádhānsy áhrayā,
kṛtám na ṛtvíyāvato má no riradhataṁ nidé.

7.94.5^a, tā́ hí ṣáṣvanta ílate : 5.14.3^a, tám hí ṣáṣvanta ílate.

7.94.5^c (Vasīṣṭha ; to Indra and Agni)

ṭā́ hí ṣáṣvanta ílate, itthá viprāsa útāye,
sabādho vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yám tvā́ jánāsa ílate sabādho vājasātaye,
sá bodhi vṛtratūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyañ carṣaṇīśahā : 5.35.1^c, asmábhyañ carṣaṇīśāham.

9.94.7^c : 1.23.9^c, mǎ́ no duhṣáṇsa icaṭa ; 2.23.10^c, mǎ́ no duhṣáṇso abhidipsúr
icaṭa ; 10.25.7^d, mǎ́ no duhṣáṇsa icaṭā vívakṣase.

7.94.8^b : 1.18.3^b, dhūrtiḥ prāpañ mártasya.

7.94.8^c : 1.21.6^c, indrāgni çarma yachatam.

7.95.4^a, utá syá nah sárasvatī juṣāṇá : 6.61.7^a, utá syá nah sárasvatī.

7.96.2^d : 1.48.2^d, códa rádhō maghónām.

7.96.3^c, grṇāṇá jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāṇá jamádagninā ;
9.62.24^c ; 65.25^b, grṇānó jamádagninā.

[7.96.5^c, tébhīr no 'vitá bhava : 1.91.9^c, tábhīr no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c

7.96.6^c (Vasīṣṭha ; to Sarasvant)

pipiváṇsam sárasvata stānam yó viçvadarçataḥ,
bhakṣīmáhi prajám iṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

nṛcákṣasam tvā́ vayám indrapītam svarvidam,
bhakṣīmáhi prajám iṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhīyo jigṛtám púramdhiḥ.

7.97.9^d : 4.50.11^d, jajastám aryó vanúṣam árātīḥ.

7.97.10 = 7.98.10 (Vasīṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvám indraç ca vásvo divyásyeçāthe utá páṛthivasya,

ḍhattám rayím stuvaté kirāye cid, yūyám pāta svastíbhīḥ sádā nah.
c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kiri see Pischel, Ved. Stud. 1. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattāṃ rayīm stuvaté kirāye cit : 6.23.3^d, dātā vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitnām : 10.187.1^b, vṛṣabhāya kṣitnām.]

7.98.3^d : 1.59.5^d, yudhā devébhyo várivaç cakārtha.

7.98.5^{ab}, prēdrasya vocaṃ prathamā kṛtāni prā nūtana maghāvā yā cakāra :
5.31.6^{ab}, prā te pūrvāni kāraṇāni vocaṃ prā nūtana maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a : 1.93.6^d, urūṃ yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāsaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva çipiviṣṭa havyām,
vārdhantu tvā suṣṭutāyo giro me yūyām pāta svastibhiḥ sādā naḥ.]
☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tistró vācaḥ prā vada jyótiragrāḥ : 7.33.7^b, tistrāḥ prajā āryā jyótiragrāḥ.]

7.101.3^b : 3.48.4^b, yathavaçāṃ tanvām cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṃ viçvāni bhūvanāni tasthūs tistró dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōçāsa upasēcanāso mādharma çotanty abhito virapçām.] ☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)

tām id gārbhaṃ prathamām dadhra ūpo yātra devāḥ samāgachanta viçve,
ajāsya nābhāv ādhy ekam ārpitaṃ yāsmiṃ viçvāni bhūvanāni tasthūḥ.

7.101.4^d : 4.50.3^d, mādharma çotanty abhito virapçām.

7.101.6^a : 3.56.3^d, sá retodhā vṛṣabhāḥ çāçvatnām.

7.101.6^b, tāsminn ātmā jāgatas tasthūsaç ca : 1.115.1^c, sūrya ātmā, &c.

7.103.10^d : 3.53.7^d, sahasrasāvé prā tiranta āyuh.

[7.104.1^a, indrāsomā tāpataṃ rākṣa ubjātam : 1.21.5^b, indragṇī rākṣa ubjatam.]

7.104.3^b, anārambhaṇé tāmasi prā vidhyatam : 1.182.6^b, . . . tāmasi prā-
viddham.

[7.104.7^b, hatām druhó rakṣāso bhaṅgurāvataḥ : 10.76.4^a, āpa hata rakṣāso, &c.]

[7.104.7^c, indrāsomā duṣkṛte mā sugām bhūt: 10.86.5^d, nā sugām duṣkṛte bhuvam.]

7.104.16^d, viṣvasya jantōr adhamās padīṣṭa: 5.32.7^d, viṣvasya jantōr adhamām cakāra.

7.104.19^c (Vasiṣṭha; to Indra)

prā vartaya divó ācmanam indra sómaçitam maghavan sám çicādhī,
prāktād āpāktād adharād údaktād abhī jahi rakṣāsaḥ pārvatena.

10.87.21^a (Pāyū Bhāradvāja; to Agni Rakṣohan)

paçcāt purāstād adharād údaktāt kavīh kāvyena pári páhi rájan,
sákhe sákhāyam ajāro jarimṇé 'gne mártān āmartyas tvām naḥ.

Cf. 7.72.5; 10.36.14, 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnām sṛjad açaṇīm yātumádbhyaḥ: 7.104.25^d, açaṇīm yātumádbhyaḥ.

7.104.23^{cd} (Vasiṣṭha; to Pṛthivī and Antarikṣa)

mā no rākṣo abhī naḍ yātumávatām ápochatu mithunā yá kimīdina,
pṛthivī naḥ pāṛthivāt pātv āñhaso 'ntárikṣam divyāt pātv asmān.

10.53.5^{cd} (Agni Saucika; to Devāḥ)

pāñca jānā máma hotráṁ juṣantām gójātā utá yé yajñīyasah, 7.35.14^d
pṛthivī naḥ pāṛthivāt pātv āñhaso 'ntárikṣam divyāt pātv asmān.

7.104.24^d, mā té dṛçan sūryam uccárantam: 4.25.5^b, jyók paçyāt sūryam uccárantam; 6.52.5^b; 10.59.4^b, páçyema nú sūryam uccárantam; 10.59.6^c, jyók paçyema sūryam uccárantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yāc cid dhī tvā jānā imé nānā hāvanta ūtāye,
asmākam brāhmedām indra bhūtu té 'hā viçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
yād indra manmaçās tvā nānā hāvanta ūtāye,
asmākebhir nṛbhir ātrū svār jaya.
8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhīṣṭaye sadāvṛdham svārmīlheṣu yām nārah,
nānā hāvanta ūtāye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
vī tartūryante maghavan vipaçcīto 'ryó vīpo jānānām,
ūpa kramasva pururūpam ā bhara vājam nédiṣṭham ūtāye.

8.60.18^{ed} (Bhargha Prāgātha ; to Agni)
kétena çárman sacate suṣūmāny āgne túbhyaṁ cikitvánā,
iṣanyáyā nah pururūpam ā bhara vājam nédiṣṭham ūtāye.

For 8.1.4 see Geldner, *Ved. Stud.* iii. 104.

8.1.12^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yā rté cid abhiçrīṣaḥ purā jatrubhya ātīdāḥ,
sāmdhātā samdhīm maghāvā purūvāsor iṣkartā víhrutaṁ púnāḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
viçvaṁ páçyanto bibhrthā tanúsv ā ténā no ádhi vocata,
ksamā rápo maruta áturasya na iṣkartā víhrutaṁ púnāḥ. 8.20.26^b

The repeated pāda is not of the same grammatical value in both ; iṣkartā in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure ; Ludwig, *Kritik*, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. *AV.* 6.57.3.

[8.1.17^a, sotá hí sómam ádribhiḥ : 9.34.3^b, sunvánti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçúṣe : 1.45.8^d, āgne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b,
vāsu mártāya dāçúṣe.]

8.1.24^d: 4.46.3^c, vāhantu sōmapitaye.

8.1.25^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva; to Indra)

ā tvā rāthe hiraṇyāye hārī mayūraṇṇyā,
çitiprṣṭhā vahatām mādhyo āndhaso vivākṣaṇasya pitāye.

8.35.23^b (Çyāvāṇva Ātreya; to Aṇvins)

namovākē prāsthite adhvarē narā vivākṣaṇasya pitāye,

ā yātam aṇvinā gatam āvasyūr vām ahām huve dhattām rātnāni daṇṇṣe.

☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a: 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mánhiṣṭhāso maghónām: 5.39.4^a, mánhiṣṭham vo maghónām.]

[8.1.33^b, āsaṅgō agne daṇḍabhiḥ sahásrāiḥ: 5.27.1^c, trāivṛṣṇō agne, &c.]

8.2.15^c, çikṣā çacirvaḥ çacirbhiḥ: 1.62.12^d, çikṣā çacirvas tāva naḥ çacirbhiḥ.

8.2.32^{bc} (Medhātithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)

hántā vṛtrām dākṣiṇénendrah purú puruhūtāḥ,
mahān mahībhiḥ çacirbhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva; to Indra)

īndro brahméndra ṣṣir indrah purú puruhūtāḥ,

mahān mahībhiḥ çacirbhiḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, 1. 390, 'Indra schlägt, der vielgerufne, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, 1. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purú with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyana, puruṣu deṇṇu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dādat: 8.21.18^d, sahásram ayūtā dādat.]

8.3.1^c (Medhyātithi Kāṇva; to Indra)

pibā sutāsyā rasīno mātṣvā na indra gómataḥ,

āpír no bodhi sadhamādyo vṛdhē 'smān avantu te dhīyāḥ.

8.54(Val. 6).5^c (Mātariçvan Kāṇva; to Indra)

yād indra rādho āsti te māghonām maghavattama,

téna no bodhi sadhamādyo vṛdhē bhāgo dānāya vṛtrahan.

[8.3.4^b, samudrá iva paprathe: 10.62.9^d, ví sīndhur iva paprathe.]

8.3.5^b: 1.16.3^b, indram prayaty ādhvaré.

[8.3.6^c, indre ha víçvā bhūvanāni yemire : 8.12.28^c–30^c, ād it te víçvā bhūvanāni yemire ; 9.86.30^d, túbhyemā víçvā bhūvanāni yemire ; 10.56.5^e, tanūṣu víçvā bhūvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

abhí tvā pūrvāpitaya, indra stómebhir āyāvaḥ,
samīcīnāsa ṛbhāvaḥ sám asvaran rudrá gṛṇanta pūrvyam.

1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samīcīnāso āsvaran,
nābhā yajñāsyā dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe víṣṇyaṁ çávo máde sutāsyā víṣṇavi,
adyā tām asya mahimānam āyāvó 'nu ṣtuvanti pūrvāthā.

8.15.6^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
tād adyā cit ta ukthínó 'nu ṣtuvanti pūrvāthā,
víṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha pāurám āvitha : 2.13.9^b, ékasya çruṣṭāu yád dha
codām āvitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumatamā gíra stómāsa irate,
satrājito dhanasā ákṣitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)
imé víprasya vedhāso 'gnér ástṛtayajvanaḥ,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)
áṣṛgran devāvitaye, vājayánto ráthā iva.

9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hārī indra parāvátāḥ,
arvācinó maghavan sómapitaya ugrá ṛṣvébhir á gahi.

8.49(Val. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)
yád dha nūnám yád vā yajñé yád vā pṛthivyām ádhi,
áto no yajñām āçúbhir mahemata ugrá ugrébhir á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvāti yád vā prthivyám diví,
 yujāná indra háribhir mahemata ṛṣvā ṛṣvébhir á gahi.

8 50 7 seems decidedly the better of the two Vāḷakhilya stanzas ; the parallel between parāvāti and prthivyám is well balanced, whereas the relation of the first two pādas in 8.49 7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kíṃ ca prthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
 nír agnáyo rurucur nír u sūryo níh sóma indriyó rásah,
 nír antárikṣād adhamo mahám áhim kṛṣé tát indra páuṇsyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
 ny árbudasya viṣṭápaṃ varṣmāṇaṃ brhatás tira,
 kṛṣé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṇsyam

[8.3.23^c, ástaṃ váyo ná túgryam : 8.74.14^d, vákṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 síma purú nṛṣūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 á yāhi tūyam āçúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādáyase sácā : 8.52(Vāl. 4).1^d, āyāu mādáyase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dāçurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
 víçvā dvéṣāṃsi jahi cáva cá kṛdhi víçve sanvantv á vásu,
 çíṣṭeṣu cit te madiráso añçavo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuse jáne sómaḥ pūruṣu sūyate,
 tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst'; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53 (Vāl. 5).4^{ad} the connexion of the two pādas is tolerable if we take trmpāsi in subjunctive (future) sense; we should really expect tātrā sōmasya trmpāsi in pāda d, 'with the Çiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{cd}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^g, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena prthupájasā.

8.5.4^b (Brahmatithi Kāṇva; to Açvins)
purupriyā ña útāye purumandrā purūvāsū,
stuṣé kāṇvāso açvínā.

8.8.12^a (Sadhvañsa Kāṇva; to Açvins)
purumandrā purūvāsū [manotārā rayiñām,] 1.46.2^b
stóman me açvínāv imám abhí váhni anūṣātām.

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmatithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātameṣāyantā çubhás páti,
gántārā dāçúṣo grhám.

8.13.10^c (Nārada Kāṇva; to Indra, here his Harī)
stuhī çrutām vipaçcítām hárī yásya prasakṣiñā,
gántārā dāçúṣo grhám namasvínah.

8.22.3^d (Sobhari Kāṇva; to Açvins)
[ihā tyā purubhūtām, devā námobhir açvínā,] 5.73.2^a
[arvācinā sv ávase karāmahe,] gántārā dāçúṣo grhám. cf. 8.22.3^c

The extra iambic dipody, namasvínah, marks 8.13.10^c as composite and secondary; namasvínah is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab}=8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáchatām dāçúṣo grhám.

8.5.6^c, ghṛtáir gávyūtim ukṣatam: 3.62.16^{ab}, á no mitrāvaruñā ghṛtáir gávyūtim
ukṣatam; 7.65.4^{ab}, á no mitrāvaruñā havyájusṭim ghṛtáir gávyūtim
ukṣatam ilābhīh.

8.5.7^a (Brahmatithi Kāṇva; to Açvins)
á na stóman ūpa dravát túyam çyenébhir açúbhih,
yātām açvebhīr açvínā.

8.49(Vāl. 1).5^a (Praskāṇva Kāṇva ; to Indra)

á na stóman upa dravád dhīyānó āçvo ná sótrbhih,

ṽyām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyaḥ.

8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless, not so its Vāṇkhyā mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a: 5.79.8^a; 9.62.24^a, utā no gómatīr īṣaḥ.

8.5.11^b: 1.92.18^b; 5.75.2^c; 8.8.1^c, dāsra hīraṇyavartanī; 8.87.5^a, dāsra hīraṇyavartanī çubhas pati.

8.5.11^c: 6.60.15^d; 7.74.2^d; 8.8.1^d; 35.22^b, pībatām sómyām mādhu; 8.24.13^b, pībati sómyām mādhu.

8.5.12^c (Brahmātithi Kāṇva ; to Aṇvins)

asmābhyām vājīnivasu maghāvadbhyaç ca sapráthah,

chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa ; to Aṇvins)

chardīr yantam ādābhyām viprāya stuvaté narā,

mādhvāḥ sómasya pitāye. refrain, 8.85.1^c—9^c; also 1.47.9^d

8.5.15^c (Brahmātithi Kāṇva ; to Aṇvins)

asmé á vahataṁ rayīm çatāvantaṁ sahasrīṇam,

purukṣūm viçvādhāyasam.

8.7.13^b (Puruṇvatsa Kāṇva ; to Maruts)

á no rayīm madacyútaṁ purukṣūm viçvādhāyasam,

īyartā maruto divāḥ.

8.5.17^a: 5.23.3^b; 35.6^b; 8.6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.5.17^b: 1.14.5^c, hāviṣmanto aramkṛtaḥ.

8.5.17^c: 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b: 6.45.30^b, stómo váhiṣṭho ántamah.

8.5.18^c (Brahmātithi Kāṇva ; to Aṇvins)

asmākam adyā vām ayām stómo váhiṣṭho ántamah,

yuvābhyām bhūtv aṇvinā.

6.45.30^b

8.26.16^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Açvins)
 vāhiṣṭho vām hāvānām stómo dūtó huvaṇ narā,
 yuvābhyam bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasū.

8.5.22^c: 1.46.3^c, yad vām rátho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmatithi Kāṇva ; to Açvins)

└rátham hiraṇyavandhuram┐ hiraṇyābhīçur açvinā,
 └ā hí sthātho divispṛçam.┐

☞ 4.46.4^a

☞ 4.46.4^c

8.22.5^b (Sobhari Kāṇva ; to Açvins)

rátho yó vām trivandhuró hiraṇyābhīçur açvinā,

pári dyāvāprthiví bhūṣati çrutás └téna nāsatyā gatam.┐

☞ 1.47.9^a

Almost identical. Note that 8.5.5^c=8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, ā hí sthātho divispṛçam.

8.5.30^c (Brahmatithi Kāṇva ; to Açvins)

└téna no vājīnivasū┐ parāvātaç cid ā gatam,
 úpemām suṣtutīm máma.

☞ 8.5.20^a

8.8.6^d (Sadhvaṇsa Kāṇva ; to Açvins)

└yác cid dhí vām purá řçayo juhūré 'vase narā,┐

☞ 1.48.14^{ab}

ā yātam açvinā gatam úpemām suṣtutīm máma.

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena ; 4.44.5^b,
 hiraṇyáyena suvṛtá ráthena.]

8.5.37^e (Kaçoç Caidyasya dānastutih)

tá me açvinā saninām vidyātām návānām,

yáthā cic caidyāḥ kaçúḥ çatām uṣṭraṇām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Paṛçavyasya dānastutih)

trīṇi çatāny árvatām sahásrā dáça gónām,

dadúṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva ; to Indra)

mahān indro yá ójaṣa parjānyo vṛṣṭimān iva,

stómāir vatsásya vāvṛdhe.

9.2.9^b (Medhatithi Kāṇva ; to Soma Pavamāna)

asmábhyam indav indrayúr mádhvaḥ pavasva dhárayā,

parjānyo vṛṣṭimān iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain ; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450 ; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57 1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sám asya manyáve víḥo víḥvā namanta kṛṣṭáyah,
samudráyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)

ágne dhṛtávratāya te samudráyeva síndhavaḥ, gíro vāḥrāsa írate.

For the repeated pāda cf. samudráṁ iva síndhavaḥ under 8.6 35^b, and see p 1x, line 9.

8.6.6^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājreṇa ṣatáparvaṇā.

8.6.9^b (Vatsa Kāṇva ; to Indra)

prá tám indra naçímahi rayím gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛ́ā pavasva sahasríṇam rayím gómantam açvínam,
puruçcandrám puruṣpṛ́ham.

9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy ārsa sahasríṇam rayím gómantam açvínam,
ṛ́abhi vājam utá ḡrávaḥ.

9.1.4^c

Cf. 10.156 3^b, (rayím) pṛ́thum gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvaníḍ ví vṛtrám parvaçó ruján,
apáh samudráṁ áirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaçó yayur ví párvataṇ arājínah,
cakráṇā víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6 26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní çúṣṇa indra dharnasím vājraṁ jaghantha dásyavi,
víṣā hy ūgra çṛṇviṣé.

8.33.10^c (Medhyātithi Kāṇva ; to Indra)
 satyām itthā vṛśéd asi vṛśajutir nó 'vṛtaḥ,
 vṛśā hy ūgra ṇṛvīṣe parāvātī vṛśo arvāvātī ṇṛutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśā hy ūgra ṇṛvīṣe into the insipid distich 8.33 10^{cd}. Cf. 5.73.1; 8.13.15; 97.4. For 8.33.10^a cf. 9.64.2^c; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 nā dyāva indram ójasā nāntárikṣāni vajrīnam,
 nā vivyacanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
 nā yām viviktó ródasi nāntárikṣāni vajrīnam,
 āmāḍ id asya titviṣe sám ójasaḥ.

8.6.17^a: 9.18.5^a, yā imé ródasi mahí; 3.53.12^a, yā imé ródasi ubhé.

8.6.19^b, ghṛtām duhata ācīram : 1.134.6^s, ghṛtām duhrata ācīram.

8.6.21^b, 43^c, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra māhīm íśam púram nā darśi gomatīm,
 utá prajāñ suvīryam.

9.65.13^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahīm íśam pāvasva viçvādarçataḥ, 9.65.13^b
 asmābhyam soma gātuvít. 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darśi : pāvasva ; see p. xi, middle ('Indra and Soma')

8.6.24^a: 5.6.10^d; 8.31.18^b, utá tyád āçvāçvyam.

8.6.24^b: 6.46.7^a, yád indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhí vrajām nā tatniṣe sūra upākácakṣasam,
 yád indra mṛláyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u táḥ sukṛtáyó 'sann utá práçastayaḥ,
 yád indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)

yád aṅgá taviṣīyása indra prarājasi kṣitíh,
mahán apārā ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣīyavo yáman çubhrā ácidhvam,
ní párvata āhāsata.

8.7.2^b

For 8 7 2 cf. 5.55-7, and Geldner, *Ved. Stud.* in. 46.

8.6.29^b, cikitván āva paçyati : 7.25.11^b, cikitván abhi paçyati.

[8.6.32^a, imām ma indra suṣṭutīm : 8.12.31^a, imām ta indra suṣṭutīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhi kāṇvā anuṣatāpo ná pravātā yatíh,
índram vānanvati matíh.

8.13.8^b (Nārada Kāṇva ; to Indra)

krīlanty asya sūnītā āpo ná pravātā yatíh,
ayá dhīyá yá ucyáte pátir diváh.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhi gávo adhanviṣur āpo ná pravātā yatíh,
punāná índram āçata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schiessende wasser dem Indra, das ihn verlangende lied'. Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied geruhmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girah, 'songs', implied in anuṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girah. The plain sense of this lumbering stanza is. The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6 4, ānu drapsāsa índava āpo ná pravāt-āsan, punāná índram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich splend, wie wasser auf abschussiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser sturzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimnām ná yanti síndhavah, 5.51.7^e, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)

índram uktháni vāvṛdhuḥ samudrám iva síndhavah,
ánuttamanyum ajáram.

8.95.6^b (Tiraçcī Aṅgīrasa ; to Indra)

tām u śtavāma yām gira indram ukthāni vāvṛdhūḥ,

purūṇy asya pāuṇsyā śiśāsanto vanāmahe.]

8.95.6^d

8.92.22^b (Ḡrutakakṣa Aṅgīrasa, or Sukakṣa Aṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ, samudrām iva sindhavaḥ,

1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vasiṣṭha ; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça, samudrām iva sindhavaḥ,

9.70.9^b

jūṣṭo mitrāya vāruṇāya vāyāve divo viṣṭambhā uttamāḥ.] 9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhūḥ cf. agnīm ukthāni vāvṛdhūḥ, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.

8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvēma vājasātaye ; 8.9.13^b, huvēya vājasātaye.

8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā ródasi ubhé cakráṁ ná varty étaçam,

ānu suvānāsa indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā ródasi ubhé krákṣamāṇam akrpetām,

indra yád dasyuhābhavaḥ.

For ānu... akrpetām in 8.76.11 see Bloomfield, JAOS. xx 182 ff.; Johns Hopkins University Circulars, 1906, p. 1058; Geldner, Glossar s. v. kṛp; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattein after' for ānu kṛp: 'Heaven and earth both (roll) after thee as a wheel after the (sun)-steed; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇpare : 8.65.2^b, mādāyāse svāṇpare ; 8.103.14^d, mādāyasva svāṇpare.]

[8.6.41^b, éka íçāna ójasā : 8.40.5^e, indra íçāna ójasā.]

8.6.45^c (Vatsa Kāṇva ; to Indra) =

8.32.30^c (Medhatithi Kāṇva ; to Indra)

arvāñcam tvā puruṣtuta priyāmedhastutā hārī,
somapēyāya vakṣataḥ.

8.14.12^b (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
 indram it kecinā hāri somapēyāya vakṣataḥ,
 ūpa yaññām surādhasam.

8.6.47^b: 8.5.37^a, sahasrā dāça gónām.

[8.7.1^a, prā yád vas triṣṭúbham iṣam : 8.69.1^a, prā-pra vas, &c.]

8.7.2^a, yád aṅgá taviṣṭiyavaḥ : 8.6.26^a, yád aṅgá taviṣṭiyāse.

8.7.2^b, 14^b, yāmaṁ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 úd irayanta vāyúbhir vāçrásah pñnimātaraḥ,
 dhuksánta pipyúṣīm iṣam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 vārdhasvā sú puruṣtuta iṣiṣṭutābhiḥ ūtibhiḥ,
 dhuksásva pipyúṣīm iṣam ávā ca naḥ.
 8.54 (Vāl. 6).7^d (Mātariçvan Kāṇva ; to Indra)
 sánti hy áryā āçīsa indra áyur jánānām,
 asmān nakṣasva maghavann ūpāvase dhuksásva pipyúṣīm iṣam.
 9.61.15^b (Amahiyu Āṅgirasa ; to Soma Pavamāna)
 ársā naḥ soma çām gāve dhuksásva pipyúṣīm iṣam,
 vārdhā samudráṁ ukthyām.]

§ 9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54 (Vāl. 6).7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhuksat pipyúṣīm iṣam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prā vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva ; to Maruts)
 tríṇi sárāṁsi pñnayo duduhré vajrīṇe mádhu,
 útsam kāvandham udriṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 indráya gāva āçiraṁ duduhré vajrīṇe mádhu,
 yát sim upahvaré vidát.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo diváh ; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a: 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yūyám hí ṣṭhā sudānavah.

8.7.13^b: 8.5.15^c, puruṣśūm viṣvādhāyasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataḥ cid eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādābhyasya mánmabhīḥ.

8.18.1^b (Irimbīhi Kāṇva ; to Adityas)
idām ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,
adityānām āpūrvaṁ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dises ihres so grossen, unaufhaltsamen [marsches] gluck möge der sterbliche in seinen liedern flehen'. Grassmann, 1. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untruglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49 (Vāl. 1).9, etāvatas ta imaha indra sumnāsyā gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yúvā tuvigrīvo ānānataḥ,
brahmā kās tāṁ saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatír apāḥ sām kṣoṇí sām u-sūryam,
sām vājraṁ parvaḥ dadhuḥ.

8.52 (Vāl. 4).10^b (Āyu Kāṇva ; to Indra)
sām indro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
sām ṇukrāsāḥ gūcayāḥ sām gāvāḡgīraḥ sómā indram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. , Max Muller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p 30 ; Charpentier, Le Monde Oriental, 1. 30 ff. As compared with 8.7.22 the Vālakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaḥ yayuḥ : 8.6.13^b, ví vṛtrām parvaḥ rujān.

8.7.25^b, ṇiprāḥ ṇirśān hiranyáyiḥ : 5.54.11^d, ṇiprāḥ ṇirśāsu vītata hiranyáyiḥ.

8.7.26^a: 1.130.9^d, uḡānā yāt parāvātaḥ.

8.7.28^b, práṣṭir váhati róhitaḥ : 1.39.6^b, práṣṭir vahati róhitaḥ.

8.7.31^a: 1.38.1^a, kád dha nūnām kadhapriyāḥ.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antárikṣeṇa patati.

8.8.1^a, á no víṣvābhir ūtībhiḥ : 8.8.18^a ; 87.3^a, á vām víṣvābhir ūtībhiḥ ; 7.24.4^a,
á no víṣvābhir ūtībhiḥ sajósah.}

8.8.1^b : 5.75.3^b ; 8.85.1^b, áṣvinā gáchatam yuvám.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dásrā hiraṇyavartani ; 8.87.5^c, dásrā hiraṇyavartani ṣubhas pati.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, píbataṁ somyám mádhu ; 8.24.13^b, píbāti somyám mádhu.

8.8.2^a (Sadhvaṇsa Kāṇva ; to Aṣvins)

á nūnám yātam aṣvinā rāthena sūryatvacā,
bhují hiraṇyapeçasā kávi gāmbhīracetasā.

cf. 1.47.9^b

8.9.14^a (Çaṣakarna Kāṇva ; to Aṣvins)

á nūnám yātam aṣvinemá havyāni vām hitá,
imé sómaso ádhi turváḡe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vasiṣṭha, or others ; to Aṣvins)

á nūnám yātam aṣvinā ṣvebhiḥ prusitápsubhiḥ,
dásrā hiraṇyavartani ṣubhas pati pātám sómam ṛtāvṛdha.

cf. 8.13.11^b

c: 1.92.18^b ; d: 1.47.3^b

8.8.2^b : 1.47.9^b, rāthena sūryatvacā.

8.8.4^c, 8c, putráḥ káṇvasya vām ihá (8^c, ṛṣiḥ).

8.8.5^a (Sadhvaṇsa Kāṇva ; to Aṣvins)

á no yātam úpaçruty áṣvinā sómapitaye,
svāhā stómasya vardhanā prá kavi dhítībhir narā.

cf. 8.8.5^b

8.34.11^a (Nṛpātithi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthéṣu raṇayā ihá,
divó amúṣya çásato divám yayá divāvaso.

cf. refrain, 8.34.10^d—15^{cd}

[8.8.5^b, áṣvinā sómapitaye : 8.42.6^c, násatyā sómapitaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhí vām purá ṛṣayo juhūrē 'vase narā : 1.48.14^{ab}, yé cid dhí tvám
ṛṣayah pūrva ūtāye juhūre 'vase mahi.

8.8.6^c, á yātam aṣvinā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemám suṣtutím máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, diváç cid rocanád ádhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutam.

8.8.8^d, 15^b, 19^d, gīrbhír vatsó avīṛdhat (15^b, 19^d, avīṛdhat).

8.8.10—] *Part 1: Repeated Passages belonging to Book VIII* [350

8.8.10^a, á yád vām yóṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahásranirñijā ráthenā yātam açvinā : 1.47.2^b, ráthenā yātam açvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purūvasū.

8.8.12^b: 1.46.2^b, manotārā rayīṇām.

8.8.13^d: 7.94.3^c, má no riradhatam nidé.

8.8.14^{ab}, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvátī yád vā sthó ádhi turváce.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahásranirñijā ráthenā yātam açvinā : 1.47.2^b, ráthenā yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dánunas pati : 1.136.3^c ; 2.41.6^b, ádityá dánunas pátī.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām víçvābhir ūtibhiḥ ; 7.24.4^a, á no víçvābhir ūtibhiḥ sajósāḥ ; 8.8.1^a, á no víçvābhir ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avṛkām pṛthú chardīḥ : 1.48.15^c, prá ṇo yachatād avṛkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dānsānsy açvinā víprasaḥ parimāmṛçūḥ,

evét kāṇvāsya bodhatam. '

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acucyavīmáhi,

yád vā vāñibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñām mánave saṁmimikṣáthur evét kāṇvāsya bodhatam,

bṛhaspátim víçvān devān ahām huva índravīṣṇū açvināv açuhéṣasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ; 6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvina.

8.9.18^b (Çaçakarna Kāṇva; to Aṇvins)

yād uṣo yāsi bhānūnā sām sūryeṇa rocace,

ā hāyām aṇvino rātho vartīr yāti nṛpāyyam.

9.2.6^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

īcīkradad vīṣā hārīr, mahān mitrō nā darçatāh,

cf. 9.2.6^c

sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, *Ved. Myth.* 1. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evét kāṇvāsyā bodhatam.

8.10.3^d, devēṣv ādhy āpyam: 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv īdyah: 10.21.6^a, tvām yajñēṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇam.

8.11.5^c: 3.11.8^c, viprāso jatāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

8.11.6^c (Vatsa Kāṇva; to Agni)

vīpraṁ viprāsō 'vase [devām mātāsa utāye,

cf. 1.144.5^b

agnīm gīrbhīr havāmahe."

10.141.3^b (Agni Tāpasa; to Viçve Devāḥ)

sōmam rājānam āvase 'gnīm gīrbhīr havāmahe,

ādityān viṣṇum sūryam brahmāṇam ca bṛhaspātim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahman or Purohita.

8.11.8 (Vatsa Kāṇva; to Agni) =

8.43.21 (Virūpa Āṅgirasa; to Agni)

purutrā hī sadīññ āsi vīço vīçvā ānu prabhūḥ,

samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva; to Agni)

samātsv agnīm āvase vājayānto havāmahe,

vājeṣu citrārāḍhasam.

8.53 (Val. 5).2^d (Medhya Kāṇva; to Indra)

yā āyūm kūtsam atithigvām ārdayo [vāvṛdhānō divé-dive,

cf. 8.12.28^b

tām tvā vayām hāryaçaṇm çatākratuṁ vājayānto havāmahe.

8.12.4^b ghṛtām ná pūtām adriṇaḥ : 5.86.6^c, ghṛtām ná pūtām ádribhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ samudrá iva pinvate,

1.8.7^b

índra viçvābhir ūtibhir vavākṣitha.

8.32.12^c (Medhātithi Kāṇva ; to Indra)

sá naḥ çakráç cid ū çakaḍ dānavān antarābharāḥ,

índro viçvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhya ū sú çacīpata índra viçvābhir ūtibhiḥ,

bhāgaṁ ná hí tvā yaçāsaṁ vasuvídāma ānu çūra cārāmasi.

10.134.3^d (Mādhātār Yāuvanaçva ; to Indra)

avā tyā brhatīr īṣo viçvāçcandrā amitrahan,

çacībhiḥ çakra dhūnuhíndra viçvābhir ūtibhir devī jānītry ajījanat

bhadrá jānītry ajījanat.

refrain, 10.134.1^{de}—6^{de}

The pāda, índra viçvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b : 1.130.8^a, ny ārcasānām oṣati.

[8.12.10^a, iyám ta ṛtvíyāvati (dhíḥ) : 8.80.7^c, iyám dhír ṛtvíyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gárbho yajñásya devayúḥ krátuṁ punīta ānuṣák,

stómāir índrasya vāvṛdhe mīmīta it.

8.53 (Vāl. 5).6^d (Medhya Kāṇva ; to Indra)

ajitūraṁ sátpatīm viçvācarṣaṇīm kṛdhí prajāsv ābhagam,

prá sú tīrā çacībhir yé ta ukthínaḥ krátuṁ punatá ānuṣák.

Cf. krátuṁ punīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53, Vāl. 5).2^b.

8.12.12^b, índraḥ sómasya pītāye : 1.55.2^c, índraḥ sómasya pītāye vṛṣāyate.

8.12.14^a, utá svarāje áditiḥ : 7.66.6^a, utá svarājo áditiḥ.

8.12.14^c (Parvata Kāṇva ; to Indra)

utá svarāje áditi stómam índrāya jījanat,

7.66.6^a

purupraçastám ūtāya ṛtāsyā yát.

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

áchā naḥ çiráçociṣaṁ gíro yantu darçatám,

áchā yajñāso námasā puruvásuṁ purupraçastám ūtāye.

The longer pāda is extended by the refrain dipody ṛtāsyā yát, 8.12.13—15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
devām-devām vó 'vasa indram-indram gr̥ṇīśāni,
ādha yajñāya turvāne vy ānaçuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viṣve Devāḥ)
devām-devām vó 'vase devām-devam abhiṣṭaye,
[devām-devam huvema vājasātaye] gr̥ṇānto devyā dhiyā. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b: 6.42.2^b, sómebhiḥ somapātāmam.

8.12.21^{ab}: 6.45.3^{ab}, mahír asya prāṇitayaḥ pūrvír utá prāçastayaḥ ; 8.40.9^b,
pūrvír utá prāçastayaḥ.

8.12.22^a: 3.37.5^a ; 9.61.22^b, indram vṛtrāya hāntave.

[8.12.22^b: 1.13.1.1^e, devāso dadhire purāḥ ; 5.16.1^d, mártaso dadhiré purāḥ ;
8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indram vāṇír anūṣatā sám ójase : 7.31.12^a, indram vāṇír ánutta-
manyum evā.

8.12.23^b, stómebhir havanaçrútam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutā.

8.12.24^b: 8.6.15^b, nāntáriksāni vajrīṇam.

[8.12.25^b: see under 8.12.22^b.]

8.12.25^c—27^c, ād ít te haryatā hárí vavakṣatuḥ.

[8.12.26^{ab}, yadā vṛtrám nadivṛtam çávasā vajrinn ávadhīḥ : 1.52.2^c, indro yád
vṛtrám ávadhīm nadivṛtam.]

8.12.27^b: 1.22.18^a, trīṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)
yadā te haryatā hárí vāvṛdhāte divé-dive,
[ād ít te víçvā bhúvanāni yemire.]

~~cf.~~ refrain, 8.12.28^c—30^c

8.53 (Vā. 5).2^b (Medhya Kāṇva ; to Indra)
yá āyúm kútsam atithigvám árdayo vāvṛdhānó divé-dive,
tām tvā vayám háryaçvam çatákratam [vājáyānto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^c—30^c, ād ít te víçvā bhúvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imám ta indra suṣṭutím : 8.6.32^a, imám ma indra suṣṭutím.]

8.12.32^b, samicnāso ásvaran : 8.3.7^c, samicnāsa řbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33^a, *suvīryam svāçvyam*: 3.26.3^c, *sá no agnīḥ suvīryam svāçvyam*.]

[8.13.1^b, *krátum punita ukthyām*: 8.12.11^b, *krátum punita ānuśák*; 8.53(Val.5).6^d, *krátum punata ānuśák*.]

8.13.4^c (Nārada Kāṇva; to Indra)

iyām ta indra girvaṇo rātīḥ kṣarati sunvatāḥ,
mandāno asyā barhiṣo ví rājasí.

8.15.5^c (Goṣuktin Kāṇvāyana and Açvasuktin Kāṇvāyana; to Indra)
yéna jyótiṣy āyāve mánave ca vivéditha,
mandāno asyā barhiṣo ví rājasi.

8.13.6^c, *vayā ivānu rohate juṣānta yāt*: 2.5.4^d, *vayā ivānu rohate.*

8.13.7^b, *çṛṇudhí jaritúr hávam*: 7.9.4.2^a; 8.85.4^a, *çṛṇutām jaritúr hávam.*

8.13.8^b: 8.6.34^b; 9.24.2^b, *ápo ná pravātā yatīḥ.*

8.13.10^c, *gántārā dāçúṣo gṛhām namasvīnaḥ*: 8.5.5^c; 22.3^d, *gántārā dāçúṣo gṛhām.*

8.13.11^b (Nārada Kāṇva; to Indra)

tutujāno mahematé 'çvebhiḥ pruşitāpsubhiḥ,
á yāhi yajñām açúbhiḥ çām id dhí te.

8.87.5^b (Dyumnika Vāsiṣṭha; to Açvins)

á nūnām yātam açvin'áçvebhiḥ pruşitāpsubhiḥ, 8.8.2^a

ḍásrā híraṇyavartanī çubhas patī, *pātām sómam ṛtāvṛdhā*

c: 1.92.18^b; d: 1.47.3^b

The repeated pāda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva; to Indra)

indra çaviṣṭha satpate *rayīm gr̥nātsu dhāraya,*

5.86.6^e

çrávaḥ sūribhyo amṛtām vasutvanám.

7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa; to Indra)

á tvā rátham yáthotāye sumnáya vartayāmasi,
tuvikūrmím ṛtiṣāham indra çaviṣṭha sátpate.

8.13.12^b, *rayīm gr̥nātsu dhāraya*: 5.86.6^e, *rayīm gr̥nātsu didhṛtam.*

8.13.12^c: 7.81.6^c, *çrávaḥ sūribhyo amṛtām vasutvanám.*

8.13.13^c, *juṣāná indra sáptibhir na á gahi*: 3.44.1^c, *juṣāná indra háribhir na á gahi.*

8.13.14^b (Nārada Kāṇva ; to Indra)

á tú gahi prá tú drava mátsvā sutásya gómataḥ,
tántum tanuṣva pūrvyām yáthā vidé.]

1.142.1^c

8.92.30^c (Ṛṣṭakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
mó sú brahméva tandrayúr bhúvo vājānām pate,
mátsvā sutásya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé : 1.142.1^c, tántum tanuṣva
pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvátí yád arvāvátí vṛtrahan,
yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāçyapa ; to Indra)
yác chakrási parāvátí yád arvāvátí vṛtrahan,
átas tvā gīrbhír dyugád indra keṣibhiḥ sutāvān á vivāsati.]

1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvátí yád arvāvátí aṇvīnā, and
8.12.17. See also under 3.37.11.

[8.13.17^a, tám id víprā avasyávaḥ : 9.17.7^b ; 63.20^b, dhīrbhír víprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṛṣṭakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
trikadrakeṣu cétanam devāso yajñām atnata,
tám id vardhantu no gíraḥ sadāvrdham.
9.61.14^a (Amahyu Āṅgirasa ; to Soma Pavamāna)
tám id vardhantu no gíro vatsām samñçivarir iva,
yá indrasya hr̥damsāniḥ.

8.69.11^c

For the repeated pāda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
8.13.14^b with 8.92.30^c.

8.13.19^c, ŋcīḥ pāvaká ucyate só ádbhutaḥ : 1.142.3^a ; 9.24.6^a, ŋcīḥ pāvako
ádbhutaḥ ; 9.24.7^a, ŋcīḥ pāvaká ucyate.

8.13.25^c dhuksásva pipyúṣim iṣam ávā ca naḥ : 8.7.3^c, dhuksánta pipyúṣim iṣam ;
8.54(Vāl. 6).7^d ; 9.61.15^b, dhuksásva pipyúṣim iṣam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá sadhamádyā yujánāḥ sómapitaye,
hári indra pratádvastu abhí svāra.

8.32.29^a (Medhātithi Kāṇva; to Indra) =

8.93.24^a (Sukakṣa Āṅgīrasa; to Indra)

ihā tyā sadhamādya hāri hiraṇyakeṣya,

volhām abhī prayo hitām.]

8.32.29^b

8.32.9^c

8.13.31^{abc} (Nārada Kāṇva; to Indra)

vīṣāyām indra te rātha utó te vīṣaṇā hāri,

vīṣā tvām çatakrato vīṣā hāvah.

8.33.11^{cd} (Medhātithi Kāṇva; to Indra)

vīṣaṇas te abhīçavo vīṣā kácā hiraṇyāyi,

vīṣā rātho maghavan vīṣaṇā hāri vīṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavah, kácā, rāthah, hāri—is not unartistic. Add to this, that vīṣā hāvah in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vīṣā grāvā vīṣā mádo vīṣā sómo ayām sutāh.

8.13.33^{ab}: 5.40.3^{ab}, vīṣā tvā vīṣaṇam huve vājriṇ citrābhir utibhiḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yājamānāya sunvaté.

8.14.4^c: 4.32.8^b, yád dītsasi stutó maghām.

8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhānāsyā te vayām viçvā dhānāni jigyúṣaḥ,

ūtīm indrā vṛṇīmahe.

9.65.9^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayām viçvā dhānāni jigyúṣaḥ,

ṣakhitvām ā vṛṇīmahe.]

9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntāriḥṣam atiran mādé sómasya rocanā,

indro yád ābhīnad valām.

10.153.3^b (Devajāmayā Indramātaraḥ; to Indra)

tvām indrāsi vṛtrahā vy āntāriḥṣam atirah,

ud dyām astabhñā ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b : 8.6.45^c = 8.32.30^c, somapéyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
tām v abhī prā gāyata puruhūtām puruṣtutām,
indram gīrbhīs taviṣām ā vivāsata.

8.92.5^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
tām v abhī prārcatē_{ndraṁ} sómasya pītāye,₁ 8.1.16.3^c
tād id dhy asya vārdhanam.

8.92.2^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
puruḥūtām puruṣtutām gāthānyām sānaçrutam, indra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vṛtrāṇi jighnase : 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c : 8.13.4^c, mandāno asyā barhiṣo ví rājasi.

8.15.6^b : 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b : 8.1.3^b ; 68.5^c, nānā hāvanta utāye.

8.15.13^b : 7.55.1^b ; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
āram kṣāyāya no mahé₁ víçvā rūpāny āviçān,₁ 7.55.1^b
indram jāitrāya harṣayā çācīpátim.

9.111.3^c (Anānata Pārucchepi ; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cékitat sám raçmibhir yatate darçató rátho
dāivyo darçató ráthah,
ágmann ukthāni páuṇsyéndraṁ jāitrāya harṣayan,
vājraç ca yád bhavátho ānapacyutā samátsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth i. 310 ; ii. 236 ; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrājām carṣaṇmām : 3.10.1^b ; 10.134.1^d, samrājām carṣaṇmām.]

8.16.7^{bc} : 8.2.32^{bc}, indrah purú puruhūtāḥ, mahān mahībhiḥ çacirbhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva ; to Indra)
sā naḥ pápriḥ párayāti svastí nāvā puruhūtāḥ.
indro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 ātīd u çakrá ohata índro víçvā áti dvīṣaḥ,
 bhinát kanīna odanām pacyāmānam paró girā.

The primary connexion of the repeated pāda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69 14 cf. Neisser, *Bezz Beitr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* iii. 350 ; Geldner, *Ved Stud.* iii. 65.

[8.17.1^b, índra sómam píba imām : 10.24.1^a, índra sómam imām píba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édām barhīḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçinā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmānas tvā vayām yujā somapām indra somīnaḥ,
 sutāvanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yāsmāi tvām vaso dānūya çikṣasi sá rāyās pōsam açnute,
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Vāl.3).6^{ab}
 8.51(Vāl.3).6^c

8.61.14^d (Bhargha Prāgātha ; to Indra)
 tvām hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhataḥ,
 tām tvā vayām maghavann indra girvaṇaḥ, sutāvanto havāmahe.
 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama sutāvanto havāmahe,
 yād indra mṛlāyāsi naḥ. ~~8.93.28^c-30^c~~ ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yūjam for yujā. The corruption might be due to brahmayūjā in stanza 2. Translate. 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujā = sómena.

[8.17.4^b, asmākaṁ suṣṭutīr upa : 1.84.2^c, ṛṣṇām ca stutīr upa.]

SV. 2.380 reads ṛṣṇām suṣṭutīr upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, índro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yājamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayām ta indra sómo nīpūto ádhi barhīṣi,
 éhīm asyá drāvā píba.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tām adyā rādhaso mahé çāruṁ mādāya ghṛṣvaye,
 éhīm indra drāvā píba.

359] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.18.12

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indraṁ sómasya pitāye.

8.18.1^b: 8.7.15^b, sumnām bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitā bhāgo vāruṇo mitrō aryamā.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^b—7^b,
vāruṇo mitrō aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ savitā bhāgo vāruṇo mitrō aryamā,
çárma yachantu saprátho yád ímahe.

4.55.10^{ab}

10.126.7^c (Kulmalabarhiṣa Çailūṣī, or Āṇhomuc Vāmadevya; to Viçve
Devāḥ)

çunām asmābhyam ūtāye vāruṇo mitrō aryamā,

1.26.4^b

çárma yachantu saprátha ādityāso yád ímahe āti dviṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuna, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, *Prol.*, p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachātha sapráthah (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here āti dviṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time vāruṇo mitrō aryamā of pāda b.

8.18.5^c, añhōç cid urucákrayo 'nehāsāḥ: 5.67.4^d, añhōç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām āpa srídham āpa sedhata durmatīm,
ādityāso yuyótanā no ānhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāṇo āpa duchúnām āpa sedhata durmatīm,
usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatādityā yán múmocati,
énaśvantaṁ cid énaśaḥ sudānavaḥ.

8.67.18^b (Matsya Sāmmada, or others; to Ādityās)

tát sú no návyam sányasa ādityā yán múmocati,
bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛnomi sányase purājām*. This contains, to my mind, a playful paradox. 'I make a new song that is (in reality) primordial (purājām) for the good old (sányase) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi . . . indrāya . . . pratnāya pātye dhiyo marjayanta*; and still more clearly 10.91.13, *umām pratnāya sustutim náviyasim vocēyam asmā ucatē ṣṇótu naḥ*. These passages show *pratnāya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O Ādityas, shall release us, as one who is bound is released from a fetter, O Aditi.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *múmocati* than *çárma*; still the point, perhaps, is subjective

8.18.14^b *duḥçánsam mártyaṁ ripúm : 2.41.8^c, duḥçánsa mártyo ripúh.*

8.18.16^a (Irimbiṭhi Kāṇva; to Ādityas)
 á çárma párvatānām otápām vṛṇīmahe,
 dyāvaksāmāre asmād rápas kṛtam.

8.31.10^a (Manu Vāivasvata; Dampatyor açiṣaḥ)
 á çárma párvatānām vṛṇīmahe nadínām,
 á viṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa çánsyam : 8.83.4^b, vāmām varuṇa çánsyam.*]

[8.18.22^c, *prá sú na áyur jīvase tīretana : 10.59.5^b, jīvátave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^a.

8.19.1^c, *devatrā havyām óhire : 1.128.6^e, devatrā havyām óhiṣe.*

8.19.3^c : 1.12.1^c, *asyá yajñásya sukrátum.*

[8.19.4^{ab}, *urjó nápātaṁ subhágam sudíditiṁ agníṁ çréṣṭhaçociṣam : 8.44.13^{ab}, urjó nápātam á huve 'gníṁ pāvakaçociṣam.*]

8.19.6^c, *ná tám áṇho devákṛtaṁ kútaç caná : 2.23.5^a, ná tám áṇho ná duritām kútaç caná ; 10.126.1^a, ná tám áṇho ná duritām.*

8.19.7^c : 7.15.8^c, *suvíras tvám asmayúh.*

8.19.8^b (Sobhari Kāṇva; to Agni)
 praçánsamāno átithir ná mitríyo 'gní rátho ná védyah,
 tvé kṣémāso ápi santi sādhávas tvám rájá rayīṇām.

8.84.1^c (Uṣanas Kāvya ; to Agni)

préṣṭhaṁ vo átithiṁ, stuṣé mitráṁ iva priyám,
agníṁ ráthaṁ ná védyam.

1.186.3^a

Cf. Pischel, Ved. Stud. 1. 93, and see under 1.186.3.

8.19.9^c : 4.37.6^c, sá dhībhir astu sánitā.

[8.19.16^a, yéna cáṣṭe váruṇo mitró aryamā : see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva ; to Agni)

té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasam,
vipraso deva sukrátum.

8.43 30^a (Virūpa Āṅgirasa ; to Agni)

té ghéd agne svādhyó 'hā víçvā nṛcákṣasaḥ,
tārantāḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god ; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza ; cf. Bergaigne, 1. 102. The parallel is obviously imitative : 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43 30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon : 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni' ; of the author, JAOS xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates : 'So mögen wir andächtige, O Agni, männerleitend stats durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir . . . als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the pāda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a : 2.26.2^b, bhadrām mánāḥ kṛṇuṣva vṛtratúrye.

8.19.21^c, yájiṣṭhaṁ havyaváhanam : 1.36.10^b ; 44.5^d, yájiṣṭhaṁ havyaváhana ;
7.15.6^c, yájiṣṭho havyaváhanāḥ.

8.19.24^d : 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^c : 3.24.3^b ; 8.75.3^b, sáhasaḥ sūnav āhuta.

[8.19.32^c, samrājāṁ trāsadasyavam : 10.33.4^b, rájānaṁ trāsadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyāḥ : 7.66.12^d ; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^c, bhúmir yámeṣu rejate ; 1.37.8^c, bhiyá yámeṣu rejate (sc. pṛthiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóḷe hiranyáye,
góbhandhavaḥ sujātāsa iṣé bhujé mahānto na spārase nú.

8.22.9^b (Sobhari Kāṇva ; to Aṇvins)

á hí ruhátam aṇvinā ráthe kóḷe hiranyáye vṛṣaṇvasū,
yuñjāthām pīvarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, 1. 11, where both vāṇá and vāṇī are synonyms for vāk, 'speech') ; góbhandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnā tād eṣām.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viṣvaṃ pácyanto bibhr̥thā tanúṣv á tēnā no ádhi vocata,
kṣamā rápo maruta āturasya na iṣkartā víhrutaṃ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāhmadā, or others ; to Ādityas)
yád vaḥ ḡrāntāya sunvaté várūtham ásti yāc chardīḥ,
tēnā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā víhrutaṃ pūnaḥ.]

8.21.3^c : 5.40.1^b, sómaṃ somapate piba.

8.21.4^d : 1.14.1^b, viṣvebhīḥ sómapitaye.

[**8.21.5^c**, abhí tvām indra nonumaḥ : 7.32.22^a, abhí tvā ḡra nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya índram utáye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám prátī ḡvasantam vṛṣabha bruvīmahi,
samsthé jánasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)
tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhaya,
abhí śmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ānāpir indra janúṣā sanād asi : 1.102.8^c, aṇatrúr indra janúṣā sanād asi ;
10.133.2^c, aṇatrúr indra jajūṣe.

[**8.21.18^d**, sahásram ayútā dádat : 8.2.41^b, catvāry ayútā dádat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dán̄siṣṭham ūtáye,
yám aṇvinā suhavā rudravartanī á sūryáyāi tastháthuh.

10.39.11^c (Ghoṣā Kākṣivati ; to Aṇvins)

ná tám rājanāv adite kútaç caná náñho aṇnoti duritám nákir bhayám,
yám aṇvinā suhavā rudravartanī purorathám kṛnutháh pátnyā sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55 Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39 11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣam suhavam puruspṛham bhujoyúm vājeṣu pūrvyam,
sacanāvantam sumatībhiḥ sobhare vídveṣasam anehāsam.

8.46.20^d (Vaça Aṇvya ; to Indra)

sánitah sūsanitar ūgra citra cétistha sūnṛta,
prāsāhā samrāt sáhurim sáhantam bhujoyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pādas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujoyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtāmā.

[8.22.3^c arvācinā sv ávase karāmahe : 10.38.4^d, arvāñcam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dāçúṣo grhām ; 8.13.10^c, gántārā dāçúṣo grhām namas
vinaḥ.

8.22.5^{ab}, rátho yó vām trivandhuró hiraṇyābhīçur aṇvinā : 8.5.28^{ab}, rátham
hiraṇyavandhuram hiraṇyābhīçum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātam sómapitaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dāçúṣo grhé.

8.22.9^b, ráthe kóçe hiraṇyáye vṛṣanvasū : 8.20.8^b, ráthe kóçe hiraṇyáye.

8.22.10^a, yábhiḥ pakthám ávatho yábhir ádhrigum : 1.112.20^b, bhujoyúm yábhir
ávatho yábhir ádhrigum.

8.22.14^c (Sobhari Kāṇva ; to Aṇvins)
tāv id doṣā tā uṣāsi ḡbhās pāti tā yāman rudrāvartani,
mā no mārātāya ripāve vājiniṇvasū parō rudrāv āti khyatam.

8.60.8^a (Bhargha Prāgātha ; to Agni)
mā no mārātāya ripāve rakṣasvīne māghāḡaṇsāya rīradhaḡ,
āsredhadbhīs tarāṇibhir yaviṣṡṡṡya ḡivēbbhiḡ pahi payūbbhiḡ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory ; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d : 5.82.6^c ; 8.103.5^d, vīḡvā vāmāni dhīmahi.

8.23.4^a : 7.16.3^a, ud asya ḡocīr asthāt.

8.23.7^b : 1.127.2^e ; 8.60.17^d, hōtāram carṣaṇīmām.

8.23.9^b, yajñāsya sūdhanam girā : 1.44.11^a, nī tvā yajñāsya sūdhanam ; 3.27.2^b,
girā yajñāsya sūdhanam ; 8.6.3^b, stómāir yajñāsya sūdhanam.

[**8.23.12^b**, rayīm rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sā no rāsva suvīryam ;
9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a : 5.23.3^a, vīḡve hī tvā sajōṣasaḡ ; 5.21.3^b, tvām vīḡve sajōṣasaḡ.

8.23.18^b : 5.21.3^b, devāso dūtām akrata.

8.23.22^b (Viḡvamanas Vaiyaḡva ; to Agni)
prathamām jātāvedasam agnīm yajñēṣu pūrvyām,
prāti srūḡ eti nāmasā havīṣmati.

8.39.8^e (Nābhaka Kāṇva ; to Agni)
yō agniḡ saptāmānuṣaḡ ḡritō vīḡveṣu sindhuṣu,
tām āḡanma tripastyām mandhātūr dasyuhāntamam agnīm yajñēṣu
pūrvyām nābhantām anyaké same.] ~~cf~~ refrain, 8.39.1^f ff.

8.60.2^d (Bhargha Prāgātha ; to Agni)
āchā hī tvā sahasaḡ sūno aṇḡgiraḡ srūcaḡ cāranty adhvareḡ,
urjō nāpātām ḡhrtākeḡcam imahe ḡgnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others ; to Agni)
vīḡveṣām ihā stuhi hōtṡṡṡm yaḡāstamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7^b = 8.60.17^d ; and 8.60.19^b = 8.102.16^b.

[**8.23.23^a**, ābbhir vidhemāḡnāye : 8.43.11^c, stómāir vidhemāḡnāye.]

8.23.25^a : 1.127.8^d, ātithīm mānuṣāṇām.

8.23.27^a (Viṣvamanas Vaiyaçva ; to Agni)
vāṁsvā no vāryā purū vāṁsva rāyāḥ puruspṛhāḥ,
suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bharga Prāgātha ; to Agni)
nahī te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitīṣṭhase,
sā tvām no hotaḥ sūhutaḥ haviṣ kṛdhi vāṁsvā no vāryā purū.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
vāryā purū is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gomatīr īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viṣvamanas Vaiyaçva ; to Agni)

āgne tvām yaçā asy, ā mitrāvāruṇa vaha,
ṛtvānā samrājā pūtādakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
tā vām viçvasya gopā devā devēṣu yajñīyā,
ṛtvānā yajase pūtādakṣasā.

8.24.1^b : 3.53.13^b, brāhméndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ā bhara ; 9.40.5^a ; 6.1.6^a, sá nah punānā ā bhara.

8.24.8^b (Viṣvamanas Vaiyaçva ; to Indra)

vayām te asyā vṛtrahan vidyāma çūra návyasaḥ,
váso spārhasya puruhūta rádhasaḥ.

8.50(Val. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
etāvatas te vaso vidyāma çūra návyasaḥ,
yāthā práva étaçam kṛtvye dhāne, yāthā váçam daçavraje.

8.49(Val. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, dise deine neueste treffliche, ersente gewärung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḷakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavrad-scha'. Now 8.50(Vāl. 2) 9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta imaha indra sumnāsya gómataḥ,
yāthā právo maghavan médhyañithim yāthā nīpātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyāñithi and Nīpātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnām see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl. 1).9, may bear upon the meaning of a third, 8.50(Väl. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vāso* in 8.50(Väl. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s. v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vāso* in 8.50(Väl. 2).9^a, but ignores his own suggestion in his translation. Oldenberg, *Prolog*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vāso* in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl. 2).9, and again, on account of its more obvious construction, that 8.49(Väl. 1).9 is the model after which 8.50(Väl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.18^b, *pībāti sōmyam mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pībatam sōmyam mādhu.

8.24.18^b: 6.45.10^c, *āhūmahi ṣṛavasyāvaḥ*.

8.24.19^a (Viṣvamanas Vaiyaçva; to Indra)
éto nv indram stāvāma sakhāya stōmyam nāram,
kr̥ṣṭīr yó viçvā abhy āsty éka it.

8.81.4^a (Kusidin Kāṇva; to Indra)
éto nv indram stāvāmēçānām vāsavaḥ svarājām,
nā rādhasā mardhiṣan naḥ.

8.95.7^a (Tiraçci Āṅgīrasa; to Indra)
éto nv indram stāvāma çuddhām çuddhēna sāmna,
çuddhāir ukthāir vāyrdhvānsam çuddhā açīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase putādakṣasā*: 8.23.30^c, *ṛtāvānā samrāja putādakṣasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *br̥hāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmrajjaya sukrātū*: 1.25.10^c, *sāmrajjaya sukrātūḥ*.

8.25.11^c, *āriṣyānto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyāntaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā paprāu ródasi mahitvū*.

8.25.24^b: 1.82.2^d, *vīprā nāvīṣṭhaya matī*.

8.26.9^a (Viṣamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
vayām hī vām hāvāmaha uksanyānto vyaçvavāt,
sumatībhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumnika Vāsiṣṭha, or others; to Açvins)
vayām hī vām hāvāmaha vipanyāvo viprāso vājasātaye,
tā valguḥ dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

[8.26.11^c, sajóṣasā várūṇo mitró a yamá: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvábhyām bhutv açvinā.

8.26.21^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmatar adbhuta,
āvāṅsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others; to Ādityas)

ṁ māhi vo mahatām ávo, ṁ várūṇa mitráryaman, ṁ a: 8.47.1^a; b: 5.67.1^c
āvāṅsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvastar's son-in-law, wonderful'. Cf Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām ávo várūṇa mitra dāçuse,
yām ādityā abhī druhó rákṣathā ném aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Ādityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman, (your) helps do we implore.' The tautology of ávas and ávāṅsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda várūṇa mitráryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Vāl.5).1^d, íçānaṁ rāyá Imahe.

8.27.3^d: 4.1.3^e, marútsu viçvábhanuṣu.

[8.27.4^d, yāntā no 'vṛkām chardīḥ: see under 1.48.15^c.]

8.27.10^b, dévāso ásty ápyam: 1.105.13^b, dévésu ásty ápyam.]

8.27.13^{ab}, devām-devaṁ vó 'vase devām-devam abhiṣṭaye: 8.12.19^{ab}, devām-devaṁ vó 'vasa indram-indraṁ grṇīṣāni.

[8.27.13^c, devām-devaṁ huvema vājasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{od}, prá sá ksáyaṁ tirate ví mahír íso yó vo várāya dāçati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prá prajābhīr jāyate dhármanas pári.

8.27.16^d: 1.41.2^c, áriṣṭaḥ sárva edhate; 10.63.13^a, áriṣṭaḥ sá mártō víçva edhate.

8.27.17^c, aryamā mitró várūṇaḥ sárātayaḥ: 1.79.3^c; 10.93.4^b, aryamā mitró várūṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí: 7.66.4^a: 8.27.21^a, yád adyá súra údite.

8.27.21^a: 7.66.4^a, yád adyá súra údite; 8.27.19^a, yád adya súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^b–7^b,
várupo mitro aryamā.

[8.28.5^c, sapto ādhi prīyo dhire: see under 2.8.5^c.]

[8.29.2^b, antār devēṣu mēdhirah: 1.105.14^d; 142.11^d, devō devēṣu mēdhirah.]

[8.29.9^b, samrājā sarpīrāsuti: 1.136.1^d; 2.41.6^a, tā samrājā ghr̥tāsuti.]

[8.30.1^b, (arbhakō) devāso nā kumārakāh: 8.69.15^a, arbhakō nā kumārakāh.]

[8.30.3^b, tā u no ādhi vocata: 8.20.26^b; 67.6^a, tēnā no ādhi, &c.]

8.31.5^b, sunutā ā ca dhāvataḥ: 7.32.6^d, sunōty ā ca dhāvati.

8.31.8^b, viçvam āyur vy āçnutah: 1.93.3^c, viçvam āyur vy āçnavat; 10.85.42^b,
viçvam āyur vy āçnutam.

8.31.10^a: 8.18.16^a, ū çarma pārvatānām.

8.31.11^a (Manu Vāivasvata; Dāmpatyor açiṣah)
āitu pūṣā rayīr bhāgaḥ svastī sarvadhātamaḥ,
urūr ādhvā svastāye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayām pūṣā rayīr bhāgaḥ sōmaḥ punānō arṣati,
pātīr viçvasya bhūmano vy ākhyad rōdasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, urūr ādhvā svastāye, and rayīr bhāgaḥ are his attributes. In 9.101.7 the entire expression pūṣā rayīr bhāgaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Pūṣan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt duser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{cde}–18^{cde}, devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Dāmpatyor açiṣah)
nākiṣ tām kārmanā naçan nā prā yoṣan nā yoṣati,
[devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.]

~~65~~ refrain, 8.31.15^{cde}–18^{cde}

8.70.3^a (Puruhanman Āngirasa; to Indra)
nākiṣ tām kārmanā naçad yāç cakāra sadāvṛdham,
indram nā yajñāir viçvāgūrtam f̥bhvasam ādhr̥ṣtam dhṛṣṇvōjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utá tyád ācāvācavyam.

8.32.2^c (Medhātithi Kāṇva ; to Indra)

yāḥ sṛbindam ānarāṇīm pīprum dāsām ahiçuvam,

vádhiḍ ugró riṇánn apáḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)

índur índrāya toçate ní toçate çrīnānn ugró riṇánn apáḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words índur índrāya. the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vádhiḍ the word çrīnān which belongs regularly to the diction of the Pavamānyah ; cf. e.g. 9.46.4. Grassmann, II. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tād índra pāuṣyam.

8.32.7^b, stotāra índra girvanāḥ : 4.32.8^c, stotṛbhya índra girvanāḥ.

8.32.12^c, índro víçvābhīr utṛbhiḥ : 8.12.5^c, índra víçvābhīr utṛbhiḥ vaváksitha ;

8.61.5^b ; 10.134.3^d, índra víçvābhīr utṛbhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vánir mahān supārāḥ sunvatāḥ sákha.

8.32.13^c, tám índram abhí gāyata ; 1.4.10^c ; 5.4^c, tásmā índrāya gāyata.

8.32.18^b : 1.133.7^c, sahásrā vājy ávṛtaḥ.

[8.32.22^c, dhénā índravacákaçat : 10.43.6^b, jánānām dhénā avacákaçad vísa.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryāḥ.

8.32.24^b, sómam víráya çipriṇe : 6.44.14^d, sómam víráya çipriṇe píbadhyāi.

8.32.27^c : 1.37.4^c, deváttaṁ bráhma gāyata.

8.32.29 (Medhātithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)

ihá tyá sadhamádyā hári hiraṇyakeçyā,

volhām abhí prāyo hitám.

8.32.29^a = 8.93.24^a : 13.27^a, ihá tyá sadhamádyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapéyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)

kāṇvebhīr dhṛṣṇav ā dhṛsád vājam darṣi sahasraṇam,
piṇḍāṅgarūpam maghavan vicarsaṇe makṣū gómantam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)

dyukṣām sudānum tāviṣibhīr āvrtam girīm ná purubhójasam,
kṣumántam vājam çatīnam sahasraṇam makṣū gómantam imahe.

For ksumántam, in 8.88.2, see the author, IF. xxv.185 ff ; for piṇḍāṅgarūpam, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)

satyām itthā vṛṣéd asi vṛṣajūtir nó 'vṛtaḥ,
[vṛṣā hy ūgra ṛṇviṣé parāvāti] vṛṣo arvāvāti ṛrutāḥ.

8.6.14^c

9.64.2^c (Kaṇyapa Mārīca ; to Pavamāna Soma)

vṛṣṇas te vṛṣṇyam çávo vṛṣā vānam vṛṣā mādāḥ,
satyām vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvām vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣā hy ūgra ṛṇviṣé parāvāti : 8.6.14^c, vṛṣā hy ūgra ṛṇviṣé.

8.33.11^{cd}, vṛṣā rátho maghavan vṛṣanā hárti vṛṣā tvām çatakṛato : 8.13.3^{abc},
vṛṣāyām indra te rátha utó te vṛṣanā hárti, vṛṣā tvām çatakṛato vṛṣā
hāvah.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)

asmākam adyāntamaṁ stómaṁ dhiṣva mahāmaha,
asmākam te sávanā santu çāntamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)

sácā sómesu puruhūta vajrivo mādāya dyukṣa somapāḥ,
tvām id dhī brahmakṛte kāmīyam vásu deṣṭhah sunvaté bhúvah.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god), *our* soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayām tát ta indra sám bharāmasi yajñām ukthām turām vácaḥ, to wit : ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sómesu, as compared with asmākam te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amúṣya çāsato divām yayá divāvaso.

8.34.4^b : 5.35.6^d ; 8.6.37^c, hāvante vājasātaye ; 6.57.1^c, huvéma vājasātaye ;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva; to Indra)

ā no yāhi mahemate sāhasrote ṣātāmagha,

└divó amūṣya ṣāsato divām yayá divāvaso.┘

☞ refrain, 8.34.1^{cd}–15^{cd}

9.62.14^a (Jamadagni Bhārgava; to Soma Pavamāna)

sahásrotiḥ ṣātāmagho vimāno rájasah kavīḥ,

└indrāya pavate mādah.┘

☞ 9.6.7^b

[8.34.8^a, ā tvā hótā mánurhitah: 1.13.4^e, āsi hótā mánurhitah; 1.14.11^a; 6.16.9^a, tvām hótā mánurhitah.]

8.34.11^a, ā no yāhy úpaçruti: 8.8.5^a, ā no yātam úpaçruti.

8.34.13^b (Nīpatithi Kāṇva; to Indra)

ā yāhi párvatebhyah samudráśyādhi viṣṭápah,

└divó amūṣya ṣāsato divām yayá divāvaso.┘

☞ refrain, 8.34.1^{cd}–15^{cd}

8.97.5^b (Rebha Kāçyapa; to Indra)

yád vāsi rocané divāḥ samudráśyādhi viṣṭápi,

yát párthive sádane vṛtrahantama ┘yád antárikṣa ā gahi.┘

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

└prá vācam indur iṣyati┘ samudráśyādhi viṣṭápi,

☞ 9.12.6^a

jīnvan kóçam madhuçútam.

9.107.14^c (Sapta Ṛṣayah; to Soma Pavamāna)

└abhi sómāsa āyāvah pávante mádyam mādām,┘

☞ 9.23.4^{ab}

samudráśyādhi viṣṭápi manīṣīno ┘matsarásaḥ svarvīdah.┘

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b: 2.31.1^b, ādityāi rudráir vāsuhniḥ sacābhuvā.

8.35.1^c–21^c, sajósasā uśāsā sūryeṇa ca.

8.35.1^d–3^d, sómam pibatam açvinā.

[8.35.3^a, viçvāir devāis tribhīr ekādaçāir ihā: 1.34.11^a, ā nāsatyā tribhīr, &c.]

8.35.4^b–6^b, viçvehá devāu sávanāva gachatham.

8.35.4^d–6^d, iṣam no voḷham açvinā.

8.35.7^b–9^b, sómam sutām mahiṣévāva gachathah.

8.35.7^d–9^d, trir vartir yātam açvinā.

8.35.10^b–12^b, prajāṁ ca dhattām dráviṇam ca dhattam.

8.35.10^d–12^d, ūrjam no dhattam açvinā.

8.35.13^b–15^b, marútvantā jaritūr gachatho hávam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, *adityāir yātam açvinā.*

8.35.16^b–18^b, *hatām rākṣāṁsi sédhatam āmivāḥ.*

8.35.16^d–18^d, *sómaṁ sunvató açvinā.*

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā.*

Cf. *çyāvāçvasya sunvatāḥ* 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *āçvinā tiróahnyam.*

8.35.22^a, *arvāg rátham ní yachatam : 1.92.16^c; 7.74.2^c, arvāg rátham sámanasā ní yachatam.*

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *píbataṁ sómyaṁ mādhu ; 8.24.13^b, píbati sómyaṁ mādhu.*

8.35.22^{cde}–24^{cde}, *á yātam açviná gatam avasyúr vām ahám huve dhattám rátnāni dāçúṣe.*

The pāda, *á yātam açviná gatam*, also at 8.8.6^e; the pāda, *dhattám rátnāni dāçúṣe*, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, *viváksaṇasya pitāye.*

8.36.1^{b-e}–6^{b-e}, *píbā sómaṁ mādāya kām çatakrato, yām te bhāgám ádhārayan víçvāḥ sehanāḥ pítanā urú jrāyaḥ sám apsujín marútvaṁ indra satpate.*

Cf. 8.95.3^a, *píbā sómaṁ mādāya kām.*

8.36.4^a (*Çyāvāçva Ātreya ; to Indra*)

janitá divó janitá prthivyāḥ píbā sómaṁ mādāya kām çatakrato,

refrain : see prec. item

yām te bhāgám ádhārayan víçvāḥ sehanāḥ pítanā urú jrāyaḥ sám apsujín marútvaṁ indra satpate.

refrain : see prec. item

9.96.5^b (*Pratardana Dāivodāsi ; to Pavamāna Soma*)

sómaḥ pavate janitá matínām janitá divó janitá prthivyāḥ,

janitágnér janitá sūryasya janiténdrasya janitóta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated pāda cf. 2.40.1^b, *jānanā divó jānanā prthivyāḥ.*

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya ; to Indra*)

çyāvāçvasya sunvatás (8.37.7, rébhataṣ) táthā çṛṇu yáthāçṛṇor átreḥ kármāṇi kṛṇvatáh,

prá trasádasyum ávitha tvám éka ín nṛṣáhya indra bráhmāṇi (8.37.7, kṣa-trāṇi) vardhayán.

8.38.8^a (Çyāvaçva Ātreya ; to Indra and Agni)
 çyāvāçvasya sunvatō 'tṛṇāṃ çṛṇutam hāvam,
 indrāgni sōmapitaye.

Cf. the refrain, çyāvāçvasya sunvatō madacyutā, 8.35.19^b—21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed}—6^{bed}, indra viçvābhir ūtibhiḥ, mādhyam̐dinasya sāvānasya vṛtrahann anedya pibā sōmasya vajrivaḥ.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, çyāvāçvasya rébhatas (8.36.7^a, sunvatās) tātā çṛṇu : 8.38.8^a, çyāvāçvasya sunvatāḥ.

8.38.1^c—3^c, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahānāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Çyāvaçva Ātreya ; to Indra and Agni)
 idām vām madirām mādhv ádhuksann ádribhir nárah,
 [indrāgni tāsya bodhatam.] ☞ refrain, 8.38.1^c—3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idām te somyām mādhv ádhuksann ádribhir nárah,
 juṣāná indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñām iṣṭāye ; 5.72.3^b, juṣétām yajñām iṣṭāye.

8.38.4^c—6^c, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sutām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^c—9^c : 6.60.9^c, indrāgni sōmapitaye.

8.38.8^a, çyāvāçvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, çyāvāçvasya sunvatās (8.37.7^a, rébhatas) tātā çṛṇu.

8.38.9^{abc} (Çyāvaçva Ātreya ; to Indra and Agni)
 evā vām ahva ūtāye yáthāhuvanta médhiraḥ,
 [indrāgni sōmapitaye.] ☞ refrain, 8.38.7^c—9^c

8.42.6^{abc} (Arcanānas, or Nābhaka Kāṇva ; to Açvins)
 evā vām ahva ūtāye yáthāhuvanta médhiraḥ,
 [nāsatyā sōmapitaye] [nābhantām anyaké same.]

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c—9^c ; pāda 8.42.6^c in 8.42.4^c—6^c (cf. áçvinā sōmapitaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10^b, indrāgnyór āvo vṛṇe: 8.94.8^b, devānām āvo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nābhantām anyaké same.

8.39.6^d, agnīr dvārā vy ūṇute: 1.128.6^e, agnīr dvārā vy ūṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agnīm yajñēṣu pūrvyām.

[8.40.5^e, indra īcāna ójasā: 1.11.8^a; 8.76.1^b, indram īcānam ójasā.]

Cf. also 8.6.41^b, éka īcāna ójasā.

[8.40.6^c, ójo dāsāsya dambhaya: 10.22.8^d, vādhar dāsāsya dambhaya.]

8.40.7^d: 1.8.4^c; 9.61.29^c, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyūma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ
sāsahyāma pṛtanyatō vanuyūma vanuṣyatāḥ.

8.40.9^b, pūrvīr utā prācāstayāḥ: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prānītayāḥ
pūrvīr utā prācāstayāḥ.

8.40.10^c, 11^c, utō nū cid yā ójasā (11^c, óhate).

Cf. under 1.10.8, and see p 15.

8.40.10^d, cūṣṇasyāṇḍāni bhédati: 8.40.11^d, āṇḍā cūṣṇasya bhédati.

8.40.10^e, jēṣat svārvatīr apāḥ: 8.40.11^e, ājāiḥ svārvatīr apāḥ; 1.10.8^c, jēṣaḥ
svārvatīr apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayām syāma pātayo rayiṇúm.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmā ū śú prābhutaye vāruṇāya marúdbhyó 'rcā viduṣṭarebhyāḥ,
yó dhrtā mānuṣaṇām paçvó gā iva rákṣati, nābhantām anyaké same.]

~~cf~~ refrain, 8.39.1^f ff.

9.61.12^b (Amahīyu Āngirasa; to Soma Pavamāna)

sā na indrāya yājyave vāruṇāya marúdbhyāḥ,
varivovīt pári srava.

This repeated pāda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhāka Kāṇva; to Varuṇa)

tām ū śú samanā girā pitṛṇām ca mánmabhiḥ,
nābhākāsya prācātibhir yāḥ síndhūnām úpodayé saptásvasā sá madhyamó
nābhantām anyaké same.] ~~cf~~ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viçve Devāḥ)
 máno nṽ á huvāmahe nārāṇsēna sómena,
 pitṛñāñ ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^c—6^c, nāsatyā sómapītaye.

Cf. 8.8.5^b, áçvinā sómapītaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for índrāgni in 8.38.9^c).

8.43.1^c: 8.3.15^b, gíra stómāsa írate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgirasa; to Agni)
 ukṣānnāya vaçānnāya sómaprṣṭhāya vedhāse,
 stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
 yásminn áçvāsa ṛṣabhāsa ukṣāno vaçā mesā avasrṣṭāsa áhutāḥ,
 kilālapé sómaprṣṭhāya vedhāse hṛdā matīm janaye cārum agnāye.
 8.44.27^c (Virūpa Āṅgirasa; to Agni)
 yajñānām rathye vayām tigmājambhāya vilāve,
 stómāir iṣemāgnāye.

Cf. the correspondence of 8.43 24^c with 8.44.6^c.—Cf. 8.23.23^a, ábhīr vidhemāgnāye.

[8.43.15^c, ágne virāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayīm virāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómam juṣasva me: 1.12.12^c, imām stómam juṣasva naḥ.

8.43.18^b, 29^b, víçvāḥ suksitāyaḥ pṛthak.

[8.43.20^c, vāhnīm hótāram ilāte: 6.14.2^c; agnīm hótāram ilāte.]

Cf. 3.10.2^b, ágne hótāram ilāte.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgirasa; to Agni)
 tám iliṣva yā áhuto 'gnír vibhrājate ghr̥tāiḥ,
 imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)
 asmákam ūrjá rátham pūṣā aviṣṭu máhinaḥ,
 bhūvad vājānām vṛdhā imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutá (and çṛṇutám) ma imām dhāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayām havāmahe.

8.43.24^c (Virūpa Āṅgīrasa ; to Agni)

viçāṁ rájānam ádbhutam ádhyakṣaṁ dhármaṇām imām,
agnīm ile sá u çravat.

8.44.6^c (The same)

mandráṁ hótāram rtvijam citrábhānum vibhāvasum,
agnīm ile sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çiráṁ pāvakāçociṣam; 10.21.1^d, çiráṁ pāvakāçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa ; to Agni)

sá tvām agne vibhāvasuḥ sṛjān sūryo ná raçmibhiḥ,
çárdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)

ṛpāvamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,
çárdhan támāṁsi jighnase viçvāni dāçúso grhé.

9.4.1^b

Cf. 9.66.24^c, kṛṣṇā támāsi jáṅghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agnīm ile sá u çravat.

8.44.9^c: 6.52.12^c, cikitvān dáivyaṁ jánam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, práti śma deva ríṣataḥ.

8.44.13^a: 7.16.1^b, ūrjó nápātam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, deváir á satsi barhíṣi.

8.44.19^a: 3.10.1^a, tvām agne maníṣṇaḥ.

8.44.19^c: 1.5.8^c, tvām vardhantu no girāḥ.

8.44.25^b: 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye: 8.43.11^c, stómāir vidhemāgnaye.

8.44.28^a: 2.5.8^c, ayām agne tvé ápi.

8.44.28^c: 1.10.9^c, tasmāi pāvaka mṛṣaya.

8.45.1^b, sṛṇānti barhīr ānuṣāk : 1.13.5^a, sṛṇntā barhīr ānuṣāk ; 3.41.2^b, tistīre
barhīr ānuṣāk.

8.45.1^c–3^c, yéṣām indro yúvā sákha.

8.45.4^{bc} (Triçoka Kāṇva ; to Indra)
á bundām vṛtrahá dade jātāḥ pṛchad ví mātáram,
ká ugrāḥ ké ha çṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)
jajñānó nú çatákratur ví pṛchad ítī mātáram,
ká ugrāḥ ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with
prāti tvā çavasí vadad : in 8.77.2^a with ád íñ çavasy ábravíd. See Aufrecht in the Preface to
his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff.
(Cf. also *ibid.* ii. 246.)

8.45.7^c, rathítamo rathínām : 1.11.1^c, rathítamam rathínām.

8.45.10^b (Triçoka Kāṇva ; to Indra)
vrjyāma te pári dvíṣó 'rañ te çakra dāvēne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
áram hí śmā sutéṣu ṇaḥ sómeṣv indra bhūṣasi,
áram te çakra dāvēne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that
hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit
stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.'
This translation makes Indra the subject of both distichs ; unlikely, because the pāda áram
te çakra dāvēne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready
for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same
difficulty : 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra,
deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our
pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third pāda is elliptical :
supply the verb gáchāmah, or the like, and observe 8.92.27^c, áram gamāma te vayám. The
elliptical construction of the repeated pāda in 8.92.26^c is certainly secondary and after-born,
as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānāiç cid yānto adrivaḥ : 8.61.4^d, makṣú cid, &c.]

8.45.13^a : 3.42.6^a, vidmá hí tvā dhanamjayám.

8.45.15^c, tásya no véda á bhara : 1.81.9^c, téṣām no véda á bhara.

[8.45.21^a, stotrám indráya gāyata : 8.89.1^a, bṛhád indráya gāyata.]

[8.45.21^b, puruṇṛmṇáya sátvane : 6.45.22^b, puruhutáya sátvane.]

8.45.29^c: 1.5.2^c, indram sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛṣáyāsi naḥ ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād ā bhara.

8.46.3^{b+c} (Vaça Açvya ; to Indra)

ā yāsya te mahimānam çátamūte çátakrato,
gīrbhīr grṇānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtaṁ sáhaskṛtaṁ çatāmūtiṁ çatákratum,
samānam indram āvase havāmahe vāsavānam vasujūvam.

8.54(Vāl. 6).1^b (Mātariçvan Kaṇva ; to Indra)

etát ta indra vīryam gīrbhīr grṇānti kārāvaḥ,
té stobhanta ūrjam āvan ghṛtaçcūtaṁ pāurāso nakṣan dhṛtibhih.

The accent of grṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, grṇānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vāl. 5).1^d, īçānam rāyā imahe.

8.46.8^{a+b} (Vaça Açvya ; to Indra)

yás te mádo váreṇyo yá indra vṛtrahántamaḥ,
yá adadīḥ svār nṛbhīr yāḥ pñtanāsu duṣṭāraḥ.

9.61.19^a (Amahīrya Āṅgīrasa ; to Soma Pavamāna)

yás te mádo váreṇyas tēnā pavasvāndhasā,
devāvīr aghaçaṇsahā.

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yás te citráçravastamo yá indra vṛtrahántamaḥ,
yá ojodátamo mádaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmākebhīr nṛbhīr ātrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭāro viçvavāra çravāyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vīśā mádo váreṇyaḥ, 1.175.2^b, and (for 8.46.8^a), sá çūro ástā pñtanāsu duṣṭāraḥ, 4.36.6^b.

8.46.9^d (Vaça Açvya ; to Indra)

yó duṣṭāro viçvavāra çravāyyo vājesv āsti tarutā,
sá naḥ çaviṣṭha sávanā vaso gahi gaméma gómati vrajé.

8.51(Vāl. 3).5^d (Çruṣṭigu Kaṇva ; to Indra)

yó no datā vāsūnām indram tām hūmahe vayām,
vidmā hy āsya sumatīm náviyasīm gaméma gómati vrajé.

6.46.3^b

Cf. 1.86.3^c, sá gántā gómati vrajé ; and 7.32.10^d, gāmat sá gómati vrajé.

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvāt: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujuīm vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.7.1.3^b
yām ādityā abhi druho rākṣathā nēm aghām naçad [anehāso va utāyah suūtāyo
va utāyah.] 8.47.1^{ef}-18^{ef}

8.67.4^a (Matsya Sāmmada, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mītrāryaman,] 5.67.1^c
[āvāṅsy ā vṛṇīmahe.] 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.7.1.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}-18^{ef}, anehāso va utāyah suūtāyo va utāyah.

Cf. 5.65.5^c, anehāsas tvótayah.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmani.

8.47.9^b: 6.75.12^d, 17^d, āditiḥ çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

āditiḥ na uruṣyatv [āditiḥ çārma yachatu,] 6.75.12^d
mātā mītrāsya revāto [ryamaṇó vāruṇasya cānehāso va utāyah suūtāyo va
utāyah.] d: 1.136.2^e; ef: refrain, 8.47.1^{ef}-18^{ef}

10.36.3^b (Luça Dhānaka; to Viçve Devāḥ)

viçvasmān no āditiḥ pātva ānhaso mātā mītrāsya vāruṇasya revātaḥ,
svārvaj jyōtir avṛkām naçimahi [tād devānām āvo adyā vṛṇīmahe.]

refrain, 10.36.2^d-12^d

8.47.9^d: 1.136.2^e, aryamaṇó vāruṇasya ca.

8.47.15^c, 17^c. trité (17^c, evā) duṣvāpnyam sārvaṃ.

8.47.18^{ab} (Trita Aptya; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
ūso yāsmād duṣvāpnyād ābhāiṣmāpa tād uchativ [anehāso va utāyah suūtāyo va
utāyah.] refrain, 8.47.1^{ef}-18^{ef}

10.164.5^{ab} (Pracetas Āṅgirasa; Duḥṣvapnagham)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
jāgratsvapnāḥ saṃkalpāḥ pāpō yām dviṣmās tām sā ṛchatu yō no dvēṣti
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāḥ ca prāgā āditir bhavāsy avayātā hāraso dāivyasya,

indav indrasya sakhyām juṣānāḥ ṛṣuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tiró róma pavate ādridugdhaḥ,

indur indrasya sakhyām juṣānó devó devāsya matsaró mādāya.

[8.48.4^d: see under 8.18.22^c.]

[8.48.6^b, prá cakṣaya kṛṇuhí vásyaso naḥ: 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛlāyā naḥ svastí táva smasi vratyās tāsya viddhi,

ālarti dākṣa utā manyúr indo má no aryó anukāmām pára dāḥ.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuntī)

āsunte púnar asmāsu cākṣuḥ púnah prāṇām ihā no dhehi bhógam,

ṽyók paṇyema sūryam uccārantam, ānumate mṛlāyā naḥ svastí.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopā gūtre-gūtre niṣasātthā nṛcākṣaḥ,

yát te vayām pramināma vratāni sá no mṛṇa suṣakhá deva vásyah.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayām pramināma vratāni vidúṣām devā áviduṣtarāsaḥ,

agníḥ tād viṇvam ā pṛṇāti vídvān yébhīr devān ṛtúbhiḥ kalpáyati.

Cf. 1.25.1.

8.48.11^d: 1.113.16^d, áganma yátra pratiránta áyuh.

[8.48.12^b, ámartyo mártyaḥ ávivéḥa: 4.58.3^d, mahó devó mártyaḥ ā viveḥa.]

8.48.13^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 10.121.10^d, vayām syāma pátayo rayīṇām.

8.48.14^c, váyam sómasya viṇváha priyāsah: 2.12.15^c, vayām ta indra viṇváha priyāsah.

8.48.14^d: 1.117.25^d; 2.12.15^d, suvīraso vidátham ā vadema.

8.49(Vāl.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhí prá vaḥ surādhasam índram arca yáthā vidé,

yó jaritṛbhyo magháva purúvasuḥ sahásreneva cīkṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prá gópatīm giréndram arca yáthā vide,

sūnūm satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485; ii. 435, occasioned by vaḥ in 8.49.1^a: arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a: 8.5.7^a, ā na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva : to Indra)

ā na stómaṃ úpa dravád, dhiyānó áçvo ná sótrbhih,
yám te svadhāvan svadāyanti dhenáva indra kāṇveṣu rātāyaḥ.

8.5.7^a

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sóme svadhvará iyānó átyo ná toçate,
yám te svadāvan svádanti gūrtāyaḥ pauré chandayase hávam.

The repeated pāda in the second Vāḷakhilya hymn is inferior in sense and metre to that of the first See under 8.5 7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugrām ná virām námasópa sedima víbhūtim ákṣitāvasum,
udrīva vajrinn avató ná siñcaté kṣārantindra dhrtāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prá virām ugrām vívicim dhanaspṛtam víbhūtim rádhaso maháh,
udrīva vajrinn avató vasutvaná sádā pipetha dāçúse.

8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā prthivyám ádhi . . . ugrá
ugrébhir á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā
prthivyám diví . . . ṛṣvā ṛṣvébhir á gahi ; 8.3.17^d, ugrá ṛṣvébhir á gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnásya gómataḥ,
yáthā právo maghavan médhyātithim yáthā nípatithim dháne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,
yáthā práva étaçam kṛtvye dháne yáthā vāçam dáçavraje.

8.24.8^b

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dáçavraje,
yáthā góçarye ásanor ṛjicvaníndra gómad dhíraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghánthe dāmūnasi,
yáthā góçarye ásiṣṣo adrivo máyi gotrám hariçrīyam.

8.50(Vāl.2).5^c, yám te svadāvan svádanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yám te
svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6^c, udrīva vajrinn
avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā prthivyám diví . . . ṛṣvā
ṛṣvébhir á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád
vā prthivyám ádhi . . . úgra ugrébhir á gahi ; 8.3.17^d, ugrá ṛṣvébhir
á gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra nāvyaṣaḥ.

8.50(Vāl.2).9^c, yāthā prāva étaçaṁ kṛtvye dhāne: 8.49(Vāl.1).9^c, yāthā prāvo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye ásiṣāso adrivah: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádasyavi . . . yāthā góçarye asanor ṛjīçvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyātithāu púṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yāthā mánāu vívasvati sómaṁ çakrápibaḥ sutám,
yāthā tr̥tē chānda indra jújoṣasy āyāu mādayase sácā. cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, índraṁ tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çikṣasi sá rāyás póṣam açnute,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás póṣam invati,
vasūyávo vásupatim̐ çatakrátum̐ stómair̐ índraṁ havāmahe. cf. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bhargha Prāgātha; o Indra)
tvám hi rādhaspate rādhaso maháḥ kṣáyasyāsi vidhatáh,
tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvanāḥ sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vívasvati sómaṁ çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sāmvaranāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi víṣṇus tr̥ṇi padá vicakramé: 1.22.18^a; 8.12.27^b, tr̥ṇi padá ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tām tvā vayām sudūghām iva godūho juhūmāsi ṣṛavasyāvah :
1.4.1^{bc}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^o.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yō no datā sá naḥ pitā mahāñ ugrā iṣānakṛt,
āyāmann ugró maghāvā purūvāsūr gór āçvasya prá dātu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇīṣā u stuṣé mahāñ ugrā iṣānakṛt,
éhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tām u stuṣa indram tām gr̥ṇīṣe.

8.52(Vāl.4).6^{ab}, yāsmāi tvām vaso dānāya mánhase sá rāyās pōṣam invati :
8.51(Vāl.3).6^{ab}, yāsmāi tvām vaso dānāya ṣīkṣasi sá rāyās pōṣam
agnute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)
yāsmāi tvām vaso dānāya mánhase sá rāyās pōṣam invati,] 8.51(Vāl.3).6^{ab}
vasūyávo vásupatīm ṣatákraṭum stómāir indram havāmahe.

8.61.10^{cd} (Bhargva Pragātha ; to Indra)
ugrābāhur mrakṣakṛtvā purāṇdaró yādi me ṣṇāvad dhāvam,
vasūyávo vásupatīm ṣatákraṭum stómāir indram havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣoñí sām u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, iṣānam rāyā imahe.

8.53(Vāl.5).2^b, vāvṛdhāno divé-dive : 8.12.28^b, vāvṛdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jāneṣv á yé arvāvátíndavaḥ : 8.93.6^{ab}
9.65.22^{ab}, yé sómāsaḥ parāvāti yé arvāvāti sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya trmpási.

8.53(Vāl.5).6^d, krátum punatā ānuṣák : 8.12.11^b, krátum punīta ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamād̥yo vṛdhé : 8.3.1^o, apír no bodhi sadha
ād̥yo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gīrbhír gr̥ṇānti kārāvah.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāñso ví ṣṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Vāl.6).7^d: 9.61.15^b, dhukṣāsva pipyūṣim iṣam ; 8.7.3^c, dhukṣānta pipyūṣim iṣam ; 8.13.25^c, dhukṣāsva pipyūṣim iṣam āvā ca nah.

[8.54(Vāl.6).8^a, vayām ta indra stómebhīr vidhema : 5.4.7^a, vayām te agna ukthāir vidhema.]

8.55(Vāl.7).1^c (Kṛṣa Kāṇva ; Praskāṇvasya dānastutiḥ)
bhūrīd indrasya viryam vy ākhyam abhy āyati,
rādhas te dasyava vṛka.

8.56(Vāl.8).1^a (Pṛsadhra Kāṇva ; Praskāṇvasya dānastutiḥ)
prāti te dasyave vṛka rādho adarṣy āhrayam,
dyāur ná prathinā śavaḥ.]

cf. 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahāt ta indra viryam.

8.56(Vāl.8).1^c: 1.8.5^c, dyāur ná prathinā śavaḥ.

[8.56(Vāl.8).5^c, agniḥ çukreṇa çocīṣā : āgne çukreṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2^a, yuvām devās trāya ekādaçāsah : 9.92.4^b, víçve devās, &c.]

8.57(Vāl.9).4^a, ayām vām bhāgó nihito yajatra : 1.183.4^c, ayām vām bhāgó nihita iyām gīḥ.

8.59(Vāl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imāni vām bhāgadhéyāni sisrata indrāvaruṇā prā mahé sutéṣu vām,
yajñé-yajñe ha sávanā bhuranyátho yát sunvaté yájamānāya çikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)

ásat sú me jaritaḥ sábhivegó yát sunvaté yájamānāya çikṣam,
ánāçīrdām ahām asmi prahantā satyadhvītaṁ vṛjināyāntam ābhūm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl.11).2^b, indrāvaruṇā mahimānam āçata : 1.85.2^a, tá ukṣitāso mahimānam āçata.]

[8.59(Vāl.11).3^c, tábhīr daçvānsam avataṁ çubhas patī : 1.47.5^c, tábhīḥ śv āsmān avataṁ, &c.]

8.59(Vāl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā sūmanasām ādṛptaṁ rāyās pōṣam yájamāneṣu dhattam,
prajāṁ puṣṭīm bhūtīm asmāsu dhattaṁ dirghāyutváya prā tirataṁ na áyuh.

10.17.9^d (Devagravas Yāmāyana ; to Sarasvatī)

sārasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,
sahasrārghām ilō ātra bhagām rāyās pōṣaṁ yājamāneṣu dhehi.

10.122.8^c (Citramahas Vasiṣṭha ; to Agni)

nī tvā vasiṣṭhā ahvanta vājinaṁ grṇānto agne vidātheṣu vedhāsah,
rāyās pōṣaṁ yājamāneṣu dhārāya ॥yūām pāta svastibhiḥ sādā naḥ.॥

☞ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agnīm yajñēṣu pūrvyām.

8.60.3^c, mandrō yajīṣṭho adhvarēṣv īḍyah : 4.7.1^b, hótā yajīṣṭho adhvarēṣv īḍyah.

8.60.3^d : 1.127.2^c, viprebhiḥ ṣukra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)

ādrogham ā vahoṣatō yaviṣṭhya devān ājasra vitāye,
abhi prāyaṁsi súdhitā vaso gahi mándasva dhītibhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)

úrjo napāj jātavedaḥ suṣastibhir mándasva dhītibhir hitāḥ,
tvē īṣaḥ sām dadhur bhūrivarpasaḥ citrótayo vāmājātaḥ.

8.60.8^a, mā no mātāya ripāve rakṣasvīne ; 8.22.14^c, mā no mātāya ripāve
vājiniṣasū.

[8.60.10^a, pāhi viḡvasmād rakṣāso ārāvṇah : see under 1.36.15.]

8.60.12^a, yēna vānsāma pṛtanāsu ṣārdhataḥ : 6.19.8^c, yēna vānsāma pṛtanāsu
ṣātrūn.

8.60.14^d : 8.23.27^a, vāṁsvā no vāryā purū.

8.60.17^d : 1.127.2^e ; 8.23.7^b, hótāraṁ carṣaṇīnām.

8.60.18^{cd}, iṣanyāyā naḥ pururūpam ā bhara vājam nēdiṣṭham utāye : 8.1.4^{cd},
ūpa kramasva pururūpam ā bhara vājam nēdiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)

āgne jāritar viḡpātis tepānō deva rakṣāsah,
āproṣivān grhāpatir mahān asi divās pāyūr duroṇayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

āgne ghr̥tāsya dhītibhis tepānō deva ṣociṣā,
॥ā devān vakṣi yākṣi ca.॥

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

8.61.4—] *Part 1: Repeated Passages belonging to Book VIII* [386

[8.61.4^d, makṣū cid yānto adriṇaḥ: 8.45.11^a, śānāiḥ cid, &c.]

8.61.5^b: 10.134.3^d, indra viṣvābhīr utībhiḥ; 8.12.5^c, indra viṣvābhīr utībhir
vavākṣitha; 8.32.12^c, indro viṣvābhīr utībhiḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō āṇvasya purukṣd gāvām asy útso deva hiranyāyaḥ,
nākir hī dānam parimārdhiṣat tvé yād-yad yāmi tād ā bhara.

9.107.4^d (Sapta Rṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpō vāsāno arṣasi,

ā ratnadhā yōnim ṛtasya sīdasy útso deva hiranyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii 473; and see under 2.13.9. Now the expression útso deva hiranyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiranyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, *Ved. Myth.* 1. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Vāl. 4).6^{cd}, vasūyāvo vāsupatīm ṣatākratūm stómāir indram
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,
māghavañ chagdhī tāva tán na utībhir ví dviṣo ví mṛdho jahi.

10.152.3^a (Çāsa Bhāradvāja; to Indra)

vī rākṣo vī mṛdho jahi vī vṛtrāsya hānū ruja,

vī manyūm indra vṛtrahann amītrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Vāl. 3).6^{cd}, tām tvā vayām maghavann indra girvaṇaḥ sutāvanto
havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^e—6^e, 7^d—9^d, 10^e—12^e, bhadrá indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāni vārdhanā.]

[8.63.2^c, ukthā brāhma ca śānsyā: 1.8.10^b, stōma ukthām ca śānsyā.]

[8.63.3^c, stuṣé tād asya pāuṇsyam: 1.80.10^c, mahāt tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yā ca kártvā.]

8.63.9^b, urú kramiṣṭa jivāse: 1.155.4^d, urú krāmīṣṭorugāyāya jivāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adrivaḥ.

[8.64.4^c, óbhé pṛṇāsi ródasi: 10.140.2^d, pṛṇākṣi ródasi ubhé.]

Note the blend reading in TS 4 2.7 3^d, ubhe pṛṇakṣi rodasi.

[8.64.6^c, asmākam kāmam ā pṛṇa: 1.16.9^a, sémām nah kāmam ā pṛṇa.]

8.64.7^c, brahmā kās tām saparyati: 8.7.20^c, brahmā kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tásyéhi prá dravā píba.

8.64.12^c, éhim indra dravā píba: 8.17.11^c, éhim asyá dravā píba.

8.65.1^{ab}: 8.4.1^{ab}, yád indra prág ápāg údañ nyàg vā hūyāse nṛbhīh.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prasrávane divó mādáyāse svārnare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

. ágne yāhi marútsakhā rudrébhīh sómapitaye,

sóbharyā úpa suṣtutím mādáyasva svārnare.

Cf 8.6.39^a, mándasvā sú svārnare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pítāye: indram sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Val. 4).5^b, mahāñ ugró iṣṇakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idám no barhír ásāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tām tvā vayām havāmahe.

8.65.8^{ab}, idám te somyám mádhv ádhukṣann ádribhir nárah: 8.38.3^{ab}, idám vām madirám mádhv ádhukṣann ádribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grávo bṛhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápato durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7^d (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá níḥ srjanta vāgháto vṛajám gómantam açvínam,

sahásram me dádato aṣṭakarnyāḥ grávo devéṣv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b: 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómaṁ jujuṣāṇā á gahi: 1.16.5^a, sémām na stómam á gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi: 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{cd}, nahí tvád anyāḥ puruhūta káç canā mághavann ásti marḍitā; 1.84.19^c, ná tvád anyó maghavann asti marḍitā.]

8.67.1^c, 10^c, sumṛṭikāṁ (10^c, sumṛṭikām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūṇa mītrāryaman: 8.47.1^{ab}, máhi vo mahatām ávo várūṇa mītra dāçúṣe.

8.67.4^b: 5.67.1^c; 10.126.2^b, várūṇa mītrāryaman.

8.67.4^c: 8.26.21^c, ávāṁsy á vṛṇīmahe.

8.67.6^c: 8.20.26^b, tēnā no ádhi vocata

8.67.18^b: 8.18.12^b, ádityā yān múmocatī.

8.68.1^d: índra çaviṣṭha sátpate: 8.13.12^a, índra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nānā hávanta útāye.

8.68.7^b, índraṁ codāmi pītāye: 3.42.8^b, sómam codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra) .
tvótāsas tvá yujāpsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
áyāma dhīvato dhíyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham íṣam: 8.7.1^a, prá yád vas, &c.]

8.69.3^b: 1.84.11^b, sómam çṛṇānti pṛçṇayaḥ.

8.69.3^d: 1.105.5^b, triṣv á rocané divāḥ.

8.69.4^b: 8.49(Val. 1).1^b, índram arca yáthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajrīṇe mádhu.

8.69.7^b, gṛhām índraç ca gánvahi: 1.135.7^c; 4.49.3^b, gṛhām índraç ca gachatam.

8.69.9^d: 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam índrāya pátave; 9.24.3^b, sóméndrāya pátave.

Added in proof.

8.69.11^{b+c} (Priyamedha Āṅgirasa ; to Indra)
 āpād indro āpād agnir víçve devā amatsata,
 vāruṇa id ihā kṣayat tām āpo abhy anūsata vatsām saṁçigvarīr iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 ād asya çuṣmīṇo rāse víçve devā amatsata,
 yādī góbhir vasāyāte.

9.61.14^b (Amahṛyu Āṅgirasa ; to Soma Pavamāna)
 tām id vardhantu no gīro vatsām saṁçigvarīr iva,
 yā indrasya hṛdamśānih.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, I. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13 7, 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro víçvā āti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumāarakāḥ : 8.30.1^b, (arbhakó) dévaso ná kumāarakāḥ.]

8.69.16^e : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna úpa svarājam āsate.

8.69.18^a : 1.30.9^a, ānu pratnāsyānkasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármaṇā naçat.

8.71.6^c, prá no naya vásyo ácha : 6.47.7^b, prá no naya pratarām vásyo ácha ;
 10.45.9, prá tām naya pratarām, &c.

8.71.8^c, tvām Içīse vásūnām : 1.170.5^a, tvām Içīse vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritṛbhyah ; 3.51.6^d, sákhe vaso jaritṛbhyo váy
 dhah.

8.71.10^d, purupraçastām útāye : 8.12.14^c, purupraçastām útāya ṛtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásuṁ sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo víçī.

[8.71.12^a, agnīm vo devayajyáyā : 5.21.4^a, devām vo devayajyáyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty adhvaré ; 10.21.6^b, ágne prayaty adhvaré.

8.71.13^b, íçe yó váryāṇām : 1.5.2^b ; 24.3^b, íçānam váryāṇām ; 10.9.5^a, íçar
 váryāṇām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [390

[8.72.3^b, rudrām paró manīśáyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śu svapa.

[8.72.16^a, ádhuksat pipyúṣīm īsam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjāthām aṇvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávah.

8.73.5^{ab}, yád adyá kārhi kārhi cie chuṣṭyátām imām hávam : 5.74.10^{ab}, áṇvinā
yád dha kārhi cie chuṣṭyátām imām hávam.

8.73.10^b, ṣṛṇutām ma imām hávam : 2.41.13^b = 6.52.7^b, ṣṛṇutá ma imām
hávam ; 8.85.2^b, imām me ṣṛṇutam hávam.

8.73.14^{ab}, á no gávyebhir áṇvyāiḥ sahásrāir úpa gachatam : 6.60.14^{ab}, á no
gávyebhir áṇvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhṛṣṇav á ruja : 9.108.6^d, varmíva dhṛṣṇav, &c.]

[8.74.5^a, amftām jātavedasam : 6.48.1^c, prá-pra vayám amftām jātavedasam.]

8.74.5^b, tirás támāṁsi darçatām : 3.27.13^b, tirás támāṁsi darçataḥ.

8.74.7^c, mándra sújāta súkrato : 1.144.7^b, mándra svádhava řtajāta súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vákṣan váyo ná túgryam : 8.3.23^c, ástaṁ váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, mā no asmín mahādhané párā varg bhārabhřd yatha : 6.59.7^{cd}, mā no
asmín mahādhané párā varktaṁ gāvīṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám imahe.

8.76.1^b : 1.11.8^a, índram íṇanam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 89.3^d, vājreṇa çatāparvaṇā.

8.76.5^c (Kurusuti Kāṇva ; to Indra)
marútvantam řjīśīṇam ójasvantaṁ virapeṇam,
índram gīrbhír havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmām řtīśāṁ vásor mandānām ándhasaḥ,

labhí vatsām ná svásareṣu dhenáva, índram gīrbhír navāmahe. 2.2.2^b

391] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.82.3

8.76.6^a : 1.23.7^a, marútvantaṁ havāmahe.

8.76.6^c : 1.22.1^c ; 23.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^c—12^c, asyá sómasya
pitáye.

[8.76.7^b, píbā sómaṁ çatakrato : 3.37.8^c, indra sómaṁ, &c.]

8.76.9^b, sutám sómaṁ dívīṣṭiṣu : 1.86.4^b, sutáh sómo dívīṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

píbéd indra marútsakhā [sutám sómaṁ dívīṣṭiṣu,]

cf. 1.86.4^b

vájraṁ çícāna ójasā.

10.153.4^c (Devajāmaya Indramātarah ; to Indra)

tvám indra sajóśasam arkám bibharṣi bāhvóh,

vájraṁ çícāna ójasā.

8.76.11^a : 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛchad iti mātáram, ká ugráh ké ha çṛṇvire : 8.45.4^{bc}, jātah pṛchad
ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara : see under 5.6.1^c.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sám-gatā víçvā ca soma sáubhagā,

sudátv áparihvṛtā.

9.4.2^b (Hiraṇyastūpa Āṅgirasa ; to Soma Pavamāna)

[sánā jyótiḥ sánā svār, víçvā ca soma sáubhagā,

cf. 9.9.9

[áthā no vasyasas krdhi.]

refrain, 9.4.1^c—1^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)

yávam-yavam no ándhasā puṣṭám-puṣṭám pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvám na indra mṛḷaya ; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ : 6.44.10^d, kím aṅgá radhracódanaṁ tvāhuh.

[8.80.7^c, iyám dhír ṛtvíyavati : 8.12.10^a, iyám ta ṛtvíyavati (sc. dhíh).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv índraṁ stávāma.

8.82.2^a : 1.23.1^a, tivráḥ sómasa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé : 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyāyām ádribhiḥ sutáḥ: 1.135.2^a, túbhyāyām sómaḥ páripūto
ádribhiḥ.

8.82.7^c–9^c, píbéd asya tvám iṣe.

8.82.9^b (Kusidin Kaṇva; to Indra)

yám te çyenáh padábharat tiró rájáñsy áspṛtam,

[píbéd asya tvám iṣe.]

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Çunaḥcepa Ājigarti; to Soma Pavamāna)

eṣá divam vy ásarat tiró rájáñsy áspṛtaḥ,

pávamānah svadhvaráh.

8.83.2^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
várūṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyám ṛtásya rathyaḥ.

[8.83.4^b, vāmām várūṇa çáñsyam; 8.18.21^b, nṛvād varūṇa çáñsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyám hí śthá sudānavah.

8.83.9^b: 6.51.15^b, indrajyeṣṭhā abhídyavaḥ.

8.84.1^a, préṣṭham vo átithim (stuṣe): 1.186.3^a, préṣṭham vo átithim gṛiṣe.

8.84.1^c, agním rátham ná védyam: 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmānā. 1.41.6^b, víçvam tokám utá tmānā.]

8.84.8^b: 5.35.7^b, puroyāvānam ājīṣu.

8.85.1^a, á me hávam nāsatyā: 1.183.5^d, á me hávam nāsatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchataṁ yuvám.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pitāye.

[8.85.2^b, imám me gṛṇutam hávam: 8.73.10^b, gṛṇutam ma imám hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, gṛṇutam jaritúr hávam; 8.13.7^b, gṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a: gáchataṁ dāçúṣo gṛhám: 8.5.5^c; 22.3^d, gántārā dāçúṣo gṛhám.]

8.86.1^c–3^c, tá vām víçvako havate tanūkrithé.

8.86.1^d–5^d, má no ví yāuṣtaṁ sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

pībataṁ gharṁān mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duronā ā nī pātān vedaśā vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmam mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhanā ūpa suṣtutīm divo gantām gaurāv ivériṇam.

10.40.13^a (Ghoṣa Kākṣivati ; to Aṇvins)

tā mandasānā mānuṣo duronā ā dhattām rayīm sahāvīram vacasyāve,
kṛtām tīrthām suprapāṇām ṣubhas patī sthānūr pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c, fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b : 1.47.8^d ; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt) ; 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a : 8.8.18^a, ā vām viṇvābhīr utībhīḥ : 8.8.1^a, ā no viṇvābhīr utībhīḥ ; 7.24.4^a,
ā no viṇvābhīr utībhīḥ sajōṣāḥ.

8.87.3^b : 1.45 4^b ; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt : 1.47.8^d ; 8.87.2^b, ā barhiḥ sīdataṁ narā ;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a : 8.8.2^a ; 9.14^a, ā nūnām yṣtam aṇvinā.

8.87.5^b : 8.13.11^b, āṇvebhīḥ prūṣitāpsubhīḥ.

8.87.5^c, dāsra hīraṇyavartanī ṣubhas patī : 1.92.18^b ; 5.75.2^c ; 8.5.11^b ; 8.1^c ;
dāsra hīraṇyavartanī.

8.87.5^d : 1.47.3^b, 5^d ; 3.62.18^c ; 7.66.19^c, pātām sōmam ṛtāvṛdhā.

8.87.6^a : 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām nā svāsareṣu dhenāvaḥ : 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indram grbhīr navāmahe : 8.76.5^c, indram grbhīr havāmahe.

8.88.2^d : 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d : 8.4.18^d, mánhiṣṭho vājasātaye : 1.130.1^c, mánhiṣṭham vājasātaye.

[8.89.1^a, bṛhád indrāya gāyata : 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
āpādhamaḍ abhīṣastīr aṣastihāthēndro dyumny ābhavat,
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1 : Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nṛmedha Āṅgirasa ; to Indra)

ṽibhrájañ jyótiṣā svār ágacho rocanám diváh,
devás ta indra sakhyáya yemire.

8.98.3^{ab}

Cf. Bergaigne II. 187.

8.89.3^d: 1.80.6^b ; 8.6.6^b ; 76.2^c, vājreṇa ṣatáparvaṇā.

8.89.7^b: 9.107.7^d ; 10.156.4^b, á súryam rohaya diví ; 1.7.3^b, á súryam rohayad diví.

[8.90.5^a, tvám indra yaçá asi : 8.23.30^a, ágne tvám yaçá asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreya, to Indra)

á caná tvā cikitsāmó `dhi caná tvā némasi,
ṣānāir iva ṣanakāir ivēndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava ; to Pavamāna Soma)

prá dhanvā soma jágrvir indrāyendo pári srava,
ḍyumántaṁ ṣúṣmam á bharā svarvídā.

9.29.6^c

The repeated páda is refrain in 9.112.1^e ff. ; cf. also 9.56.4^b, svādúr indo pári srava ; 9.62.9^a, tvám indo, &c.—Cf. von Schroeder, WZKM. xx. 236 ; Geldner, Rígvēda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, índram abhí prá gāyata.

8.92.2^a: 8.15.1^b, puruhūtám puruṣtutám.

8.92.5^a, tám v abhí prārcata : 8.15.1^a, tám v abhí prá gāyata.

8.92.5^b: 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 97.11^b ; 9.12.2^c, índram sómasya pítāye.

8.92.6^a (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

asyá pítvá mádānām devó devásyāujasā,
vīṣvābhí bhúvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

asyá pítvá mádānām indro vṛtrāny apratí,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jáyema pṛtsú vajrivaḥ.

[8.92.12^a: vāyam u tvā ṣatakrato : 6.45.25^a, imā u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv ā.

8.92.14^c, 22^c, ná tvām indrāti ricyate.

8.92.17^b: 8.46.8^b, yā indra vṛtrahāntamaḥ.

[8.92.20^a, yāsmiṇ viśvā ādhi ṛṇiyah: 1.139.3^d, yuvór viśvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám id vardhantu no girah.

8.92.22^a: 1.15.1^b, ā tvā viçantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrām iva sīndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
āram āçvāya gāyati çrutákakṣo āram gāve,
āram indrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
indo yád ādribhiḥ sutāḥ pavitraṁ paridhāvasi,
āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, *in.* 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with āçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, āram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mātṣvā sutāsya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)
sā na indrah çivāḥ sākḥāçvāvad gómad yávamat,
urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
ā naḥ pavasva vāsumad dhiraṇyavad āçvāvad gómad yávamat suvíryam,
yūyām hí soma pitáro máma sthāna divó mūrdhānaḥ prāsthita
vayaskṛtāḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, *i.* 38, note; *ii.* 81; Hillebrandt, *Ved. Myth.* i. 398.

[8.93.5^a, yád vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6—] *Part 1: Repeated Passages belonging to Book VIII* [396

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)

yé sómāsah parāvāti yé arvāvāti sunviré,
sárvāṁs tāñ indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yé sómāsah parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañāvati.

Cf. 8.53 (Vāl. 5).3^{cd}, yé parāvāti sunviré jáneṣv á yé arvāvátīndavaḥ See Hillebrandt, Ved. Myth. I.123 ff.

8.93.11^b: 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b: 6.44.5^d, devī çuṣmanḥ saparyataḥ.

[8.93.19^c, kāyā stotf̥bhya á bhara : see under 5.6.1^e.]

8.93.20^c: 1.16.8^c, vṛtrahā somapṛtaye.

8.93.22^b, uçānto yanti vitāye: 1.5.5^b, çūcayo yanti vitāye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a: 8.13.27^a, ihá tyá sadhamādya.

[8.93.25^a, túbhyaṁ sómāḥ sutá imé: 3.40.4^a; 42.5^a, indra sómāḥ sutá imé.]

[8.93.26^b, dádhad rátnā ví dāçúṣe: 4.15.3^c; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛláyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny á bhara : 10.191.1^d, sá no vāsūny á bhara.]

8.93.30^b: 8.17.3^c; 51(Vāl.3).6^d; 61.14^d, sutāvanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no hárībhiḥ sutám.

8.93.34^b, ṛbhukṣāṇam ṛbhúm rayím: 4.37.5^a, ṛbhúm ṛbhukṣaṇo rayím.

8.94.3^{ab}: 6.45.33^{ab}, tát sú no víçve aryá á sádā gṛṇanti káravaḥ.

8.94.3^c: 1.23.10^c; 8.94.9^c, marútaḥ somapṛtaye.

[8.94.4^a, ásti sómo ayám sutáḥ: 5.40.2^b; 8.13.32^b, víṣā sómo ayám sutáḥ.]

[8.94.8^b, devānām ávo vṛṇe: 1.38.10^b, indrāgnýór ávo vṛṇe.]

8.94.9^c : 1.23.10^c ; 8.94.3^c, marútaḥ sómaptāye.

8.94.10^c—12^c, ásyā sómasya pitāye ; see also under 1.23.2^c.

8.95.1^d : 6.45.25^c, índra vatsám ná mātáraḥ.

[8.95.2^b, sutása índra girvaṇaḥ : 4.32.11^c ; 8.13.32^b, sutéṣv índra girvaṇaḥ.]

8.95.3^c (Tiraçer Āṅgirasa ; to Indra)

ṛpīḥ sómam mādāya kām, índra çyenābhṛtaṁ sutām, cf. refrain, 8.36.1^b—6^b
tvám hí çáçvatīnām pāti rája viçám ási.

8.98.6^a (Nṛmedha Āṅgirasa ; to Indra)

tvám hí çáçvatīnām índra dartá purām ási,
hantá dásyor mánor vṛdháh pátir diváh.

8.95.6^b, índram uktháni vāvṛdhúḥ : 8.6.35^a, índram uktháni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçer Āṅgirasa ; to Indra)

tám u ṣṭavāma yám gíra, índram uktháni vāvṛdhúḥ, cf. 8.6.35^a
purūṇy asya páuṁsyā siṣāsanto vanāmahe.

9.61.11^c (Amahīryu Āṅgirasa ; to Soma Pavamāna)

lená viçvāny aryá á, dyumnáni mānuṣāṇam, cf. 9.61.11^a
siṣāsanto vanāmahe.

For 9.61.11 cf. Geldner, *Ved. Stud.* iii. 77.

8.95.7^a : 8.24.19^a ; 8.1.4^a, éto nv índram stāvāma.

[8.95.8^c, çuddhó rayīm ní dhārāya : 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the text 8.95.7-9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāṇi jighnase : 8.15.3^b, éko vṛtrāṇi, &c.]

[8.95.9^d, çuddhó vájaṁ siṣāsasi : 9.23.6^c, indo vájaṁ siṣāsasi.]

[8.96.5^b, madacyútam áhaye hántavá u : 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçer Āṅgirasa, or Dyutāna Māruti ; to Indra)

vṛtrāsya tvā çvasáthād ísamāṇā viçve devá ajahur yé sákhāyaḥ,
marúdbhir índra sakhyám te astv áthemá viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Sāucika ; to Devāḥ)

á vo yakṣy amṛtatvám suvīram yáthā vo devā várivaḥ kārāni,

á bāhvór vájram índrasya dheyam áthemá viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1 ; 20.1 ; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96 ; cf. also 10.52.2^{ab} with 5.1 5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa; 5.83.1^b; stuhī parjānyam nāmasā vivāsa.

[8.96.15^c, viṣo ādevīr abhy ācārantīḥ: 6.49.15^e, viṣa ādevīr abhy ācānāvāma. Added in proof.]

8.96.21^b (Tiraçer Aṅgīrasa, or Dyutāna Māruti: to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyo jajñāno hāvyo babhūva,
kṛṇvānn āpānsi nārya purūṇi sōma nā pitō hāvyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ādhā hy āgne mahnā niśādyā sadyo jajñāno hāvyo babhūtha,
tām te devāso ānu kētam āyann, ādhāvardhanta prathamāsa ūmāḥ.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *Prol.*, p. 70; Arnold, *VM.*, p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d: 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyādhi viṣṭāpi; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇaḥ: 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

8.97.5^d, yād antārikṣa ā gahi: 5.73.1^d, yād antārikṣa ā gatam.

8.97.6^d: 4.31.12^b, indra rāyā pārīṇasā; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā suté.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^b; 9.12.2^c, indram sōmasya pitāye.

8.97.15^c: 7.37.5^d, kadā na indra rāyā ā daçasyeh.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhibhūr asi tvām sūryam arocayaḥ,
viçvākarmā viçvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah; to Indra)

tvām indrābhibhūr asi viçvā jatāny ōjasā,
sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyótiṣā svār āgacho rocanām divāḥ,
devās ta indra sakhyāya yemire.]

8.98.2^c

10.170.4^{ab} (Vibhrāj Sāurya ; to Sūrya)
 vibhrājāñ jyótiṣā svār ágachō rocanām divāḥ,
 yénemā viçvā bhūvanāny ābhṛta viçvākarmaṇā viçvādevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvata, does not stamp that stanza as the source of the repetition

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a : 8.95.3^c, tvām hī çāçvatinām.

8.98.11^c: 3.42.6^c ; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutéṣv indra girvaṇaḥ.

Cf. 8.95 2^o, sutāsa indra girvaṇaḥ

8.99.8^b, çatāmūtiṁ çatákratum : 8.46.3, çatāmūte çatákrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dádhami te mádhuṇo bhakṣám ágre hitás te bhāgāḥ sutó astu sómaḥ,
 ásaç ca tvām dakṣiṇatáḥ sákha mé 'dhā vṛtrāni jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)

abhi préhi dakṣiṇató bhavā mé 'dhā vṛtrāni jañghanāva bhūri,
 juhómi te dharuṇam mádhuvo ágram ubhá upāñçu prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçvā jatāny abhy āsmi mahnā : 2.28.1^b, viçvāni sānty abhy āstu mahnā.

8.100.12^a: 4.18.11^d, sákhe viṣṇo vitarām ví kramasva.

8.101.2^b: 5.65.2^b, rájānā dirghaçruttamā.

8.101.2^d: 1.47.7^d ; 137.2^e ; 5.79.8^c, sákām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7^d, 10^b, *prāti havyāni vitāye.*

8.101.8^d: 3.62.18^a, *gr̥ṇānā jamādaghninā*; 7.96.3^c, *gr̥ṇānā jamadagnivāt*; 9.62.24^c;
65.25^b, *gr̥ṇānō jamādaghninā.*

8.101.9^d: 2.41.2^b, *ayām çukró ayāmi te*; 4.47.1^a, *vāyo çukró ayāmi te.*

[8.101.11^c, *mahās te satō mahimā panasyate*: 10.75.9^c, *mahān hy āsya mahimā panasyāte.*

[8.101.13^c, *citrēva prāty adarçy āyatī*: 7.81.1^a, *prāty u adarçy āyatī.*]

8.102.1^c: 1.12.6^b; 7.15.2^c, *kavīr gr̥hāpatir yūvā.*

8.102.3^a: 8.21.11^a, *tvāyā ha svid yujā vayām.*

8.102.4^c—6^c, *agnīm samudrāvāsasam.*

[8.102.7^c, *āchā nāptre sāhasvate*; 5.7.1^d, *ūrjō nāptre sāhasvate.*]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayām vīçvā abhī çriyo 'gnīr devēṣu patyate,

ā vājāir ūpa no gamat.

9.45.4^c (Ayāsa Āṅgīrasa; to Pavamāna Soma)
āty ū pavītram akramīd vājī dhūram nā yāmani,
indur devēṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests *duram* for *dhūram* in 9.45.4^b; this is neither necessary nor convincing: *vājī* and *dhūram* certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, *agnīm yajñēṣu pūrvyām.*

8.102.11^a: 3.9.8^b; 8.43.31^b, *çīrām pāvakāçociṣam*; 10.21.1^d, *çīrām pāvakāçociṣam vīvakṣase.*

8.102.12^a: 4.15.6^a, *tām ārvantaṁ nā sānasīm.*

8.102.16^b, *tepānō deva çociṣā*: 8.60.19^b, *tepānō deva rākṣasaḥ.*

8.102.16^c: 5.26.1^c; 6.16.2^c, *ā devān vakṣi yākṣi ca.*

8.102.17^c: 4.8.1^b, *havyavāham āmartyam*; 3.10.9^c, *havyavāham āmartyam sahovīdham.*

401] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.103.14

[8.102.18^b, āgne dūtām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agnīm dhībhīḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte ákṣiti çrávaḥ ; 9.66.7^c, dádhāno ákṣiti çrávaḥ.

8.103.5^d : 5.82.6^c ; 8.22.18^d, víçvā vāmāni dhīmahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

āçvaṃ ná gṛbhī rathyaṃ sudānavo marmṛjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate pársi rādho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmītra ; to Soma Pavamāna)
varivodhātamo bhava mánhiṣṭho vītrahántamah,
pársi rādho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen trefflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o furst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschutze beide · Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rādho maghónām, is explained by cōda rādho maghónām, 1.48.2 · 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschutze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rādhas in general see under 6.44.10.

8.103.14^d, mādayasva svāṇpare : 8.65.2^b, mādayāse svāṇpare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādiṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
indrāya pātave sutāḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vāsūni saṁjāyan pávasva soma dhārayā,
inú dvésāṁsi sadhryāk.
9.30.3^c (Bindu Āṅgīrasa ; to the same)
á naḥ çúṣmaṁ nṛṣāhyaṁ vírāvantaṁ puruspṛham,
pávasva soma dhārayā.
9.67.13^b (Viçvāmītra ; to the same)
vácó jantúḥ kavínāṁ pávasva soma dhārayā,
devēṣu ratnadhā asi.
9.100.5^{b+c} (Rebhasūnū Kāçyapa ; to the same)
krátve dáksāya naḥ kave pávasva soma dhārayā,
indrāya pātave sutó ṽmitrāya várūṇāya ca.᳚

9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahānām devānām vītīm ándhasā,
abhí vājam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhí tyām pūrvyām mádaṁ ṽsuvānó arṣa pavitra á,᳚

9.6.3^b

abhí vājam utá çrávaḥ.

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavítram dhārayā sutāḥ,
abhí vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrínām ṽrayīm gómantam açvínam,᳚
abhí vājam utá çrávaḥ.

8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pātave ; 9.24.3^b, sóméndrāya pātave.

9.1.10^a (Madhuchandas Vaiçvāmitra ; to Soma Pavamāna)
 asyéd indro mádeṣv ā viçvā vṛtrāṇi jighnate,
 ōūro maghā ca mañhate.

9.106.3^a (Agni Cakṣusa ; to Soma Pavamāna)
 asyéd indro mádeṣv ā grābhām grbhñita sāsasīm,
 vājraṁ ca vṛṣaṇaṁ bharat sām apsuñit.

For 9.106.3 cf. Geldner, *Ved. Stud.* i. 263, who follows Sāyana in translating grābhām by 'bow'. But grābhām grbhñita sāsasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntam grābhām sām grbhāya 'make a catch rich in cattle'.* Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)
 pávasva devavír āti pavítraṁ soma ránhya,
 indram indo vṛṣā viça.]

1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)
 sā váhniḥ soma jágrvih pávasva devavír āti,
 abhi kōçaṁ madhuçútam.]

9.23.4^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, indram indo vṛṣā viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)
 ádhuksata priyām mádhu dhārā sutásya vedhásah,
 apó vasiṣṭa sukrátuh.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sānu pipyúṣi dhārā sutásya vedhásah,
 vṛthā pavítre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 mahántam tvā mahír ānv āpo arṣanti síndhavaḥ,
 yád góbbhir vāsaiṣyáse.

9.66.13^{bc} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 prá ṇa indo mahé ráṇa āpo arṣanti síndhavaḥ,
 yád góbbhir vāsaiṣyáse.

Cf. tábhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a; 125.5^c.

[9.2.6^a, ácikradad vṛṣā hárih : 9.101.16^c, kánikradad vṛṣā, &c.]

9.2.6^c, sām sūryeṇa rocate : 8.9.18^b, sām sūryeṇa rocace.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 gíras ta inda ójasā marmṛjyānte apasyúvaḥ,
 yábbhir mádāya çumbhase.

9.38.3^{bc} (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
etām tyām haritō dāca marmṛjyānte apasyūvaḥ.
yābhir mādāya gūmbhate.

Ludwig, 793, renders 9 2 7, 'werkundige lieder verschonen dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmuckest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthat'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to gīraḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9 38.3 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāca haritāḥ are evidently = dāca kṣipāḥ (kṣipāḥ), vṛṇāḥ, yuvatāyaḥ, svāsāraḥ, jāmāyaḥ, yōṣaṇāḥ, tritāsya yōṣaṇāḥ, &c.; cf also pāṇca vrātā apasyāvāḥ in 9.14 2, and naptibhir vivāsvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38 3 (cf. sā mṛjyāmāno daśābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (gīraḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135 5, imām indum marmṛjanta . . . ātyam nā, cf. also 8.103 7; 9 6 5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of gīraḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, aṇvasā vājasā utā: 6.53.10^b, aṇvasām vājasām utā.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Ḣunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā devō āmartyaḥ parnavī iva diyati,
abhi drōṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā sómo āti dhārāya pāvamāno asiṣyadat,
abhi drōṇāny āsādam.

9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni dācuṣe.

9.3.7^c (Ḣunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā divām vi dhāvati tirō rājānsi dhārāya,
pāvamānaḥ kánikradat.

9.13.8^b (Asita Kācyapa, or Devala Kācyapa ; to Soma Pavamāna)
jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,
vīcivā āpa dviso jahi.]

9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, tiró rájáṁsy áspṛtaḥ ; 8.82.9^b, tiró rájáṁsy áspṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣá prasnéna jánmanā devó devébhyas sūtáḥ,
háriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)

eṣá prasnéna mánmanā devó devébhyas pári,

dhārayā pavate sūtáḥ.]

§ 9.3.10^c

9.99.7^b (Rebhasūnū Kāçyapā ; to Soma Pavamāna)

ṣā mrjyate sukārmabhīr, devó devébhyas sūtáḥ,

§ cf. 9.70.4^a

vidé yád āsu samdadīr mahír apó ví gāhate.]

§ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)

pári sáptir ná vājayūr devó devébhyas sūtáḥ,

vyānaçih pávamāno ví dhāvati.]

§ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fließt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fließt'. Cf. Bergaigne, 1. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11, 76.6. Or, perhaps, 'By means of an old device, &c'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám prasnéna mánmanā graḥ çumbhāmi (where SV reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^c, and cf. the pāda, sómo devébhyas sūtáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)

eṣá u syá puruvrató jajñāno janáyann iṣaḥ,

dhārayā pavate sūtáḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)

ṣá prasnéna mánmanā devó devébhyas pári,

§ 9.3.9^{ab}

dhārayā pavate sūtáḥ.

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āṅgīrasa ; to Soma Pavamāna)

sánā ca soma jéṣi ca pávamāna máhi grávaḥ,

áthā no vásyasas kṛdhi.]

§ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

pávamāna máhi grávo gām āçvaṁ rāsi virávat,

ṣánā medhām sánā svāḥ.]

§ cf. 9.4.2^a

9.100.8^a (Rebhasūnū Kāçyapā ; to Soma Pavamāna)

pávamāna máhi grávaç citrébhir yāsi raçmībhiḥ,

çārdhan támāṁsi jighnase.] víçvāni dāçuso grāhe.]

§ c: 8.43.32^c; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory; moreover make us richer!' And 9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in 1 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig, 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kuhn vertilgst du alles Dunkel im Hause des Verehrers' It seems to me that the stanza is a shining example of a patched-up, later, and secondary juggle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, sā tvām agne vibhāvasuḥ srjān sūryo nā raqmībhīh, ṣārdhan tāmāsi jighnase; cf. also 9.66.24, pāvamāna rtām brhāt chukram jyōtir aḥjanat, kṛṣṇā tāmāsi jāñghanat. It is therefore unlikely that māmī ṣṛāvah in 9.100.8 depends, as accusative of goal, upon yāsi In the second place the fourth pāda, viṣvāni dācūso grhé, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, tvām vāsūni puṣyasi viṣvāni dācūso grhé. The translation of 9.100.8, such as it is, must be. 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c–10^c, āthā no vāsyasas kṛdhi.

[9.4.2^a, sánā jyōtīh sánā svāh: 9.9.9^c, sánā medhām sánā svāh.]

9.4.2^b: 8.78.8^b, viṣvā ca soma sāubhagā: 9.55.1^c, sóma viṣvā ca sāubhagā.

[9.4.3^a, sánā dākṣam utā krátum: 10.25.1^b, mánā dākṣam utā krátum.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, táva krátvā tvātóbhih.

9.4.7^b (Hiranyastūpa Āngirasa; to Soma Pavamāna)

abhyārṣa svāyudha sóma dvibārhasam rayīm,

āthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1^c–10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

punānā indav ā bhara, sóma dvibārhasam rayīm,

☞ 9.40.6^a

vīṣann indo ná ukthyām.

9.100.2^b (Rebhasūnū Kācyapāu; to Soma Pavamāna)

punānā indav ā bhara, sóma dvibārhasam rayīm,

☞ 9.40.6^a

tvām vāsūni puṣyasi viṣvāni dācūso grhé.]

☞ 9.100.2^d

9.4.9^b (Hiranyastūpa Āngirasa; to Soma Pavamāna)

tvām yajñāir avīṛdhan pāvamāna vídharmaṇi,

āthā no vāsyasas kṛdhi.]

☞ refrain, 9.4.1^c–10^c

9.64.9^b (Kācyapa Mārta; to Soma Pavamāna)

hinvánó vācam isyasi pāvamāna vídharmaṇi,

ākrān devó ná sūryah.]

☞ cf. 9.54.3^c

9.100.7^d (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

tvām rihanti mātáro hárīm pavitre adrúhaḥ,

ṽatsām jātām ná dhenávaḥ, pávamāna vídharmanī. cf. 6.45.28^c

For the repeated pāda see Bergaigne, III. 218, note; for 9.64.9, Hillebrandt, Ved Myth. I. 347, 462, note. His suggestion that ákrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, kíandam devó, &c.; cf. for that pāda, sómo devó ná súryaḥ, under 9.54.3.

[9.5.3^b, rayír ví rājati dyumán; 9.61.18^b, dákṣo ví rājati, &c.]

9.5.4^a, barhíḥ prācīnam ójasā; 1.188.4^a, prācīnam barhír ójasā.

9.5.8^c, imām no yajñām á gaman: 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhí tyām mádyam (3^a, pūrvyām) mādām.

9.6.3^a: 9.1.4^c; 51.5^c; 63.12^c, abhí vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

ṽabhí tyām pūrvyām mādām, suvānó arṣa pavitra á,

cf. 9.6.2^a

ṽabhí vājam utá çrávaḥ.] cf. 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa; to Soma Pavamāna)

pāri dyukṣāḥ sanádrayir bhárad vājam nó ándhasā,

suvānó arṣa pavitra á.

For the pāda, suvānó arṣa pavitra ā, cf. also 9.63.16^b, rāyé arṣa pavitra á, and 9.64.12^a, sá no arsa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)

ánu drapsása índava ápo ná pravátāsaran,

punāná índram āçata.

9.24.2^{bc} (The same)

abhí gāvo adhanviṣur ápo ná pravatā yatíḥ,

punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

yām átyam iva vājīnam mrjānti yóṣaṇo dáça,

vāne krīlantam átyavim.

9.45.5^b (Ayāsyā Āṅgīrasa; to Soma Pavamāna)

sām í sákhāyo asvaran vāne krīlantam átyavim,

indum návā anūṣata.

9.106.11^b (Agni Cākṣuṣa; to Soma Pavamāna)

dhīrbhīr hinvanti vājīnam vāne krīlantam átyavim,

abhí triprsthām matáyah sām asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayéndrāya pavate sutāḥ,
pāyo yád asya pīpāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahásrotiḥ çatāmagho] vimāno rájasah kavīḥ, § 8.34.7^b
índrāya pavate mádaḥ.

9.106.2^b (Agni Çakṣuṣa ; to Soma Pavamāna)
ayám bhārāya sánasir índrāya pavate sutāḥ,
sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Ṛṣayah ; to Soma Pavamāna)
índrāya pavate mádaḥ sómo marútvate sutāḥ,
sahásradhāro áty ávyam arṣati [tām i mrjanty āyāvah.] § 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārā mádhvo agriyó mahír apó ví gāhate,
havir haviṣṣu vándyah.

9.99.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukārmabhir [devó devébhyah sutāḥ,]
vidé yád āsu samdadír mahír apó ví gāhate. § 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vācō agriyó vṛṣṣāva cakradad vāne,
sádmābhī satyó adhvarāḥ.

9.107.22^b (Sapta Ṛṣayah ; to Soma Pavamāna)
mrjānó vāre pávamāno avyāye vṛṣṣāva cakrado vāne,
devānām soma pavamāna niṣkṛtām [góbhir añjānó arṣasi.] § 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kāvya kavir nṛmṇā vásāno árṣati,
svār vājī siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhi gāvyaṇi vitāye nṛmṇā punāno arṣasi,
sanádvaḥ pári srava.

9.74.1^b (Kakṣivāt Dāirghatamasa ; to Soma Pavamāna)
çiçur ná jātó 'va cakradad vāne svār yád vājy āruṣṣḥ siṣāsati,
divó rétasā sacate payovṛdhā tām imahe sumatī çārma sapráthaḥ.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám̐ hárīm̐ hinvanty ádribhiḥ,
 pávamānaṁ madhuçútam.]

cf. 9.26.5^bcf. 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáh,
 sahásradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 punānāḥ soma jágrvir ávyo vāre pári priyáh,
 tvám̐ vípro abhavó 'ṅgīrastamo mádhvā yajñám̐ mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punāno hárđi codaya,
 ṛtasya yónim āsadam.]

cf. 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çám̐ pavasva vicarṣaṇe,
 prajāvad réta ā bhara.

9.8.3^c: 3.62.13^c; 9.64.22^c, ṛtasya yónim āsadam ; 5.21.4^d, ṛtasya yónim āsadam.

9.8.9^c: 7.96.6^c, bhakṣīmáhi prajám̐ ṣam.

9.9.9^a: 9.4.1^b ; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhám̐ sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svānáso ráthā ivárvanto ná çravasyávaḥ,
 sómāso rāyē akramuḥ.

9.66.10^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asṛkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1 48 3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsaḥ kārīṇam̐ iva.

9.13.7^c (The same)
 vāçrā arsanťindavo 'bhí vatsám̐ ná dhenávaḥ,
 dadhanviré gábhastyoḥ.

cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indrāya soma pátave mádāya pári śicyase,
 mañaçcin mánasas pátīḥ.]

cf. 9.11.8^c

9.98.10^a (Ambarīṣa Vārṣāgira and R̥jiçvan Bhāradvāja; to Soma Pavamāna)
 īndrāya soma pātave vṛtraghné pāri śicyase,
 nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15^a (Çakti Vasiṣṭha; to Soma Pavamāna)
 īndrāya soma pātave n̥bhīr yatāḥ svāyudhó madāntamaḥ,
 pāvasva mādhumattamaḥ.]

§ 9.64.22^b

[9.11.8^c, manāçin mānasas pātīḥ : 9.28.1^b, viçvavīn mānasas pātīḥ.]

9.12.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 sómā asṛgram índavaḥ sutā rtāsya sādane,
 īndrāya mādhumattamāḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 pāri vāje nā vājayūm ávyo vāreṣu siñcata,
 īndrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
 pāvasva soma mandāyann īndrāya mādhumattamaḥ.

9.12.2^b, gāvo vatsām nā mātārah : 6.45.28^c, vatsām gāvo nā dhenāvah.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^d; 97.11^b, índram sómasya pītāye.

9.12.6^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
 prā vācam índur iṣyati samudrāsyādhi viṣṭāpi,
 jīnvan kóçam madhuçútam.

§ 8.34.13^b

9.35.4^a (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
 prā vājam índur iṣyati śiṣāsan vājasā řsiḥ,
 - vratā vidāná āyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated pāda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning Ṛsi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantah pari vācam (vājam) āsate Of this elsewhere.—For 9.12.6^c cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrāsyādhi viṣṭāpi; 8.34.13^b, samudrāsyādhi viṣṭāpah;
 9.107.14^c, samudrāsyādhi viṣṭāpi manīṣiṇah.

[9.12.7^a, nītyastotro vānaspātīḥ; 1.91.6^c, priyāstotro vānaspātīḥ.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

abhi priyā divās padā sómo hinvānó arṣati,

víprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āngirasa ; to Soma Pavamāna)

matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,

víprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

sómāḥ punānó arṣati sahásradhāro átyaviḥ,

vāyór indrasya níṣkṛtām.

9.28.6^b (Priyamedha Āngirasa ; to Soma Pavamāna)

eṣā çuṣmy ádābhyah sómāḥ punānó arṣati,

ḷdevāvīr aghaçaṇsahá.

☞ 9.24.7^c

9.42.5^c (Medhyātithi Kāṇva : to Soma Pavamāna)

ḷabhi víçvāni váryā, bhī devān ṛtāvīdhah,

☞ 9.42.5^a

sómāḥ punānó arṣati.

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)

ḷayām pūṣā rayīr bhāgaḥ, sómāḥ punānó arṣati,

☞ 8.31.11^a

pātīr víçvasya bhūmano vy ākhyad ródasi ubhé.

For 9.101.7^a see Hillebrandt, *Ved. Myth.* 1. 317. Note the correspondence of 9.13 3^{ab} with 9.42.3^b, and 9.13 4^b with 9.42 6^c.—For 9 13 1^c cf. 9.107.17^c.

[9.13.2^c, suṣvānām devávitaye : 9.65.18^c, suṣvānó devávitaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

pāvante vājasātaye sómāḥ sahásrapājasah,

grṇānā devávitaye.

9.42.3^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)

vāvṛdhānāya túrvaye pávante vājasātaye,

sómāḥ sahásrapājasah.

9.43.6^a (The same)

pávasva vājasātaye víprasya grṇató vṛdhé,

ḷsoma rāsva suvīryam.

☞ cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)

pávasva vājasātamaḥ pavítre dhārayā sutāḥ,

indrāya soma viṣṇave ḷdevébhyo mádhumattamaḥ.

☞ 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye 'bhī víçvāni kávyā,

tvām samudrām prathamó ví dhārayo devébhyah soma matsaráḥ.

For 9.107.23 cf. Ludwig, *Kritik*, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

utá no vājasātaye pávasva brhatīr íṣah,

dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
góman naḥ soma vīrávad ṛáçvāvad vājavat sutāḥ,
pávasva bṛhatīr īṣaḥ.

9.41.4^c

9.13.5^{bc} (Asita Kāṇyapa, &c. ; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām ā suvīryam,
suvāná devāsa indavaḥ.

9.65.24^{bc} (Bhṛgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)
té no vṛṣṭīm divás pári, pávantām ā suvīryam,
suvāná devāsa indavaḥ.

2.6.5^a

[9.13.7^b, abhī vatsām ná dhenávaḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gábhastyoh.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāṇyapa, &c. ; to Soma Pavamāna)
jūṣṭa indrāya matsaráḥ, pávamāna kánikradat,
viçvā āpa dvīṣo jahi.

9.3.7^c

9.61.28^c (Amahīyu Āṅgirasa ; to Soma Pavamāna)
pávasvendo vīṣā sutāḥ kṛdhī no yaçáso jáne,
viçvā āpa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāṇyapa, &c. ; to Soma Pavamāna)
apaghnánto árāvṇaḥ pávamānāḥ svardīçāḥ,
yónāv ṛtásya sídata.

9.63.5^c (Nidhruvi Kāṇyapa ; to Soma Pavamāna)
indram vārdhanto aptúraḥ kṛṇvānto viçvam áryam,
apaghnánto árāvṇaḥ.

9.39.6^c (Bṛhanmati Āṅgirasa ; to Soma Pavamāna)
samīcīná anūṣata, háriṁ hinvanty ádribhiḥ,
yónāv ṛtásya sídata.

9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stung, seeing the light, do ye sit at the seat of the ṛtá.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich nidergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, háriṁ hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtásya yónim āsádam, under 3.62.13^c; yónāv ṛtásya sídatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, viçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhir yó vivāsvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirñijam.

9.86.26^c (Prçṇayah, alias Ajā Ṛṣigaṇāḥ ; to Soma Pavamāna)
induh punānó āti gāhate mṛdho viçvāni kṛṇvān supāthāni yājyave,
gāḥ kṛṇvānó nirñijam haryatāḥ kavír átyo ná kṛīṇan pári vāram arṣati.
9.107.26^d (Sapta Ṛṣayah ; to Soma Pavamāna)
apó vāsānaḥ pári kóçam arṣat, indur hiyānāḥ sotībhiḥ, 9.30.2^a
janāyañ jyótir mandānā avivaçad gāḥ kṛṇvānó ná nirñijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. 1. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^c cf. 9.107.4^b

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣā dhiyā yāty āṇvyā çūro ráthebhir açúbhiḥ,
gáchann índrasya niṣkṛtām.

9.61.25^c (Amahīyu Āṅgirasa ; to Soma Pavamāna)
ḷapagnán pavate mṛdhó, 'pa sómo árāvṇaḥ, 9.61.25^a
gáchann índrasya niṣkṛtām.

The repeated pāda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence índrasya niṣkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣā hitó ví niyate : 9.27.3^a, eṣā nṛbhir ví niyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām mrjanti mārjyam úpa dróṇeṣv āyávaḥ,
pracakṛṇām mahír iṣah.

9.46.6^a (Ayāsyā Āṅgirasa ; to Soma Pavamāna)
etām mrjanti mārjyam pávamānaḥ dáça kṣípah,
indrāya matsarām mādām.

Cf. 9.63.20^a, kavīm mrjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mrjanti saptá dhītāyaḥ,
svāyudhām madántamam.

9.61.7^a (Amahīyu Āṅgirasa ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mrjanti síndhumātaram,
sám ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómañ pavítṛa á srja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsu duṣṭāraṁ ḷsómañ pavítṛa á srja, 1.28.9ⁱ
punihíndrāya pátave.

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvaryo ādribhīḥ sutaṁ ṽsomaṁ pavitra ā srja, 1.28.9^b
 punihīndrāya pātave.

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāsya cetasā sōmaḥ pavitre arṣati,
 krātva sadhāstham āsadat.

9.17.3^b (The same)
 ātyūrmir matsarō mādah sōmaḥ pavitre arṣati,
 ṽvighnān rākṣāṁsi devayūh. 9.17.3^c
 9.37.1^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 sā sutaḥ pītaye vīṣā sōmaḥ pavitre arṣati,
 ṽvighnān rākṣāṁsi devayūh. 9.17.3^c

Cf. āyūḥ pavitre arṣati, 9.56.1^b

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punānō rūpē avyāye vīçvā ārṣann abhī çriyaḥ,
 çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 aṽiçān kalāçam suto vīçvā ārṣann abhī çriyaḥ.
 çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* 1. 210.

9.16.7^b : 9.2.3^b, dhārā sutaṣya vedhāsah.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvāṁ soma vipaçcītaṁ tānā punānā āyūṣu,
 āvyo vāraṁ vī dhāvati.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
 tvāṁ soma vipaçcītaṁ ṽpunānō vācam iṣyasi, 9.30.1^c
 ṽindo sahasrabharnasam. 9.64.25^c
 9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vāṇī hitō nībhīr ṽvīçvavīn mānasas pātīh, 9.11.8^c
 āvyo vāraṁ vī dhāvati.
 9.106.10^b (Agni Cakṣuṣa ; to Soma Pavamāna)
 sōmaḥ punānā urmīnāvyo vāraṁ vī dhāvati,
 ṽāgre vācāḥ pāvamānaḥ kánikradat. 9.3.7^c
 9.74.9^b (Kakṣīvat Dāirghatamasa ; to Soma Pavamāna)
 adbhīḥ soma papṛcānāsya te rāsō vīçvā vāraṁ vī pavamāna dhāvati,
 sā mrjyāmānaḥ kavībhīr madintama ṽsvādasvindrāya pavamāna pītaye. 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömt

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devám with vipaṇcitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea. 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers), thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^a (Asita Kāṣyapa, &c.; to Soma Pavamāna)
prā nimñēneva sindhavo ghnānto vṛtrāṇi bhūrṇayah,
sómā asṛgram āçāvah.

9.23.1^a (The same)
sómā asṛgram āçávo mádhor mādasya dhārayā,
[abhí víçvāni kāvya.]

9.23.1^c

Cf. the pāda, eté asṛgram āçāvah, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāṣyapa, &c.; to Soma Pavamāna)
átyürmir matsaró mádaḥ sómah pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.

9.37.1^{bc} (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)
sá sutáḥ pítāye víçā sómah pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.
9.56.1^{bc} (Avatsāra Kāṣyapa; to Soma Pavamāna)
pári sóma ṛtām brhád āçúḥ pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.

9.17.4^{a+b} (Asita Kāṣyapa; to Soma Pavamāna)
á kaláçeṣu dhāvati pavítre pári ṣicyate,
uktháir yajñēṣu vardhate.

9.67.14^a (Viçvāmitra; to Soma Pavamāna)
á kaláçeṣu dhāvati çyenó várma ví gāhate,
abhí drónā kánikradat.
9.42.4^b (Medhyātithi Kāṇva; to Soma Pavamāna)
duhānáḥ pratnám it páyah pavítre pári ṣicyate,
krándan devān ajjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. 1. 347.

9.17.7^b (Asita Kāṣyapa, &c.; to Soma Pavamāna)
tām u tvā vājínām náro dhibhír víprā avasyávah,
mrjánti devátātaye.

9.63.20^b (Nidhruvi Kāçyapa; to Soma Pavamāna)

[kavīm mrjantī mārjyaṁ] dhibhīr viprā avasyávaḥ, cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tam id viprā avasyávaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c: 1.137.2^g, cārur ṛtāya pitāye.

9.18.1^c–7^c, mádeṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yá imé ródasi mahí: 3.53.12^a, yá imé ródasi ubhé.

[9.19.1^c, tán naḥ punāná ā bhara: sá naḥ, &c.; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, iṣāná pipyatam dhíyaḥ.

9.19.4^a (Asita Kāçyapa, &c.; to Soma Pavamāna)

ávāvaçanta dhítāyo vṛṣabhásyádhi rétasi,

sūnór vatsásya mātāraḥ.

9.66.11^c (Çataṁ Vāikhānasāḥ; to Soma Pavamāna)

[āchā kóçam madhuçútam] āsgram vāre avyāye, cf. 9.66.11^a
ávāvaçanta dhítāyaḥ.

9.19.8^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

ūpa çikṣāpatasthūso bhiyāsam ā dhehi çātruṣu,

pāvamāna vidā rayīm.

9.43.4^a (Medhyatithi Kāṇva; to Soma Pavamāna)

pāvamāna vidā rayīm [asmábhyaṁ soma suçrīyam], cf. 9.43.4^b

[īndo sahāsravarcasam.] cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāvamāna vidā rayīm [asmábhyaṁ soma duṣṭāram], cf. 9.43.4^b

yó dūṇāço vanuṣyatá.

9.20.1^b (Asita Kāçyapa, &c.; to Soma Pavamāna)

prā kavīr devāvītayé 'vyo vārebhir arṣati,

sāhvān viçvā abhī spṛdhah.

9.38.1^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)

eṣā u syā vṛṣā rāthó 'vyo vārebhir arṣati,

[gāchan vājāṁ sahasrīṇam.] cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow; in 9.38.1: 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sá váhnir apsú duštáro mrjyámāno gábhastyoḥ,
 sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 ॥cumbhāmāna ṛtāyúbhir॥ mrjyámāno gábhastyoḥ,
 ॥pávate vāre avyáye.॥

9.36.4^a9.36.4^c

9.64.5^b (Kāçyapa Mārīca ; to Soma Pavamāna)
 ॥cumbhāmānā ṛtāyúbhir॥ mrjyámānā gábhastyoḥ,
 ॥pávante vāre avyáye.॥

9.36.4^a9.36.4^c

9.65.6^b (Bhṛgu Vāruṇī, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yád adbhīḥ pariśicyāse mrjyámāno gábhastyoḥ,
 drúṇā sadhástham aṇuṣa,

9.99.6^b (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
 ॥sá punāno madíntamaḥ॥ sómaç camúṣu sīdati,
 paçāu ná réta ādádhat pátir vacasyate dhiyāḥ.

9.50.5^a

For 9 65.6 see Hillebrandt, *Ved. Myth.* i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 kṛtūr makhó na manhayúḥ pavítraṁ soma gachasi,
 dádhat stotré suvīryam.

9.67.19^{bc} (Vasiṣṭha, to Soma Pavamāna)
 grávnā tunnó abhístutaḥ pavítraṁ soma gachasi,
 dádhat stotré suvīryam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 pávamāna ṛtāḥ kavīḥ sómaḥ pavítram āsadat,
 dádhat stotré suvīryam.

9.66.27^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno vy aṇavad raçmíbhir vājasátamaḥ,
 dádhat stotré suvīryam.

Cf. 5.6.10^c, dádhad asmé suvīryam, and 9.45.6^c, indo asmé suvīryam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté dhāvantíndavah sómā índrāya ghṛṣṣvayah,
 matsarāsaḥ svarvídaḥ.

9.107.14^d (Sapta Ṛṣayah ; to Soma Pavamāna)
 ॥abhí somāsa āyāvāḥ pávante mádyam mádam,॥
 ॥samudrásyádhi viṣṭāpi manīṣṇo॥ matsarāsaḥ svarvídaḥ.

9.23.4^{ab}8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 eté pūtā vipaçcítaḥ ॥sómāso dádhyāçirah,॥
 vipā vy ānaçur dhiyāḥ.

1.5.5^c

9.101.12^{ab} (Manu Saṁvarāṇa ; to Soma Pavamāna)

etē pūtā vipaṇcitāḥ sōmāso dādhyāṇirah,

1.5.5^c

sūryāso nā darṇatāso jigatnāvo dhruvā ghr̥tē.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sōmāso dādhyāṇirah.

9.23.1^a: 9.17.1^c, sōmā asṛgram ācāvah.

9.23.1^c (Asita Kācyapa, &c. ; to Soma Pavamāna)

sōmā asṛgram ācāvo mādhor mādasya dhārāyā,

9.17.1^c

abhī viṇvāni kāvyā.

9.62.25^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pāvasva vācō agriyāḥ sōma citrābhīr utībhīh,

abhī viṇvāni kāvyā.

9.63.25^c (Nidhruvi Kācyapa ; to Soma Pavamāna)

pāvamānā asṛksata sōmāḥ ṣukrāsa indavaḥ,

9.63.25^a

abhī viṇvāni kāvyā.

9.66.1^b (Çatañ Vaikhānasāḥ ; to Soma Pavamāna)

pāvasva viṇvacarṣaṇe 'bhī viṇvāni kāvyā,

sākhā sākhībhya īdyah.

1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weisheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weisheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pāri viṇvāni kāvyā, 2.5.3^c; vidād viṇvāni kāvyā 10.21.5^b; and yāsmiṇ viṇvāni kāvyā 8.41.6^a.

9.23.4^{ab+c} (Asita Kācyapa, &c. ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

abhī kōṣaṁ madhuṇūtām.

9.107.14^{ab} (Sapta Ṛṣayah ; to Soma Pavamāna)

abhī sōmāsa āyāvaḥ pāvante mādyaṁ mādām,

samudrāsyādhi viṣṭāpi manīṣīṇo matsarāśaḥ svarvidāḥ.

c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āngirasa ; to Soma Pavamāna)

sā vāhniḥ soma jāgr̥viḥ pāvasva devavīr āti,

9.2.1^a

abhī kōṣaṁ madhuṇūtām.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōṣaṁ madhuṇūtām, under 9.66.11 ; pāri kōṣaṁ, &c., 9.103.3^a; also jīnvan kōṣaṁ, &c., 9.12.6^c.

[9.23.5^a, sōmo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, indo vājāṁ siṣāsasi: 8.95.9^d, çuddhō vājāṁ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pītṛvā mādānām.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā sómāso adhanviṣuḥ pāvamānāsa indavaḥ,
 çrīṇānā apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pāvamānāsa indavas ṭtirāḥ pavītram açāvaḥ,
 indram yāmebhir açata.

8.1.135.6^e

9.101.8^d (Nahūṣa Mānava ; to Soma Pavamāna)
 sām u priyā anūṣata gāvo mādāya ghṛṣvayaḥ,
 sómāsaḥ kṛṇvate pathāḥ pāvamānāsa indavaḥ.

9.65.26^c (Bṛgu Vāruṇi, &c. ; to Soma Pavamāna)
 prā çukráso vayojuvo hinvánāso ná sáptayaḥ,
 çrīṇānā apsú mṛñjata.

Cf. 9.11.1^b, pāvamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, āpo ná pravātā yatīḥ ; 9.6.4^b, āpo na pravātāsaran.

9.24.2^c: 9.6.4^c, punānā indram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā pavamāna dhanvasi ṭsóméndrāya pátave,
 nṛbhir yató ví nīyase.

8.69.10^d

9.99.8^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 sutá indo pavitra á nṛbhir yató ví nīyase,
 ṭindrāya matsarintamaç camūṣv á ní ṣīdasi.

8.9.63.2^{bc}

For 9.24.3^b cf. indav indrāya pītāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram indrasya dhāmne.

9.24.6^c: 1.142.3^a, çúciḥ pāvako ádbhutaḥ ; 8.13.19^c, çúciḥ pāvaká ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pāvaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ṭçúciḥ pāvaká ucyate, sómah sutásya mādihvaḥ,
 devāvīr aghaçaṇsahā.

8.1.142.3^f

9.28.6^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣá çuṣmy ádabhyaḥ ṭsómah punāno arṣati,
 devāvīr aghaçaṇsahā.

8.9.13.1^a

9.61.19^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 ṭyás te mádo váreṇyas, ténā pavasvāndhasā,
 devāvīr aghaçaṇsahā.

8.46.8^a

9.25.2^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hito 'bhī yónim kánikradat,
dhármaṇā vāyúm ā viça.

9.37.2^c (Rāhūgaṇa Āngirasa ; to Soma Pavamāna)
sá pavitre vicakṣaṇó ḥárir arṣati dharmasīḥ,
abhi yónim kánikradat.

9.37.2^b

Cf. 9.38.6^b, krāndan yónim abhi priyām.

9.25.3^c (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
sām devāḥ gobhate vīṣā kavir yónāv ādhi priyāḥ,
vṛtrahā devavítamaḥ.

9.28.3^c (Priyamedha Āngirasa ; to Soma Pavamāna)
eṣā devāḥ çubhāyaté 'dhi yónāv āmartyaḥ,
vṛtrahā devavítamaḥ.

9.25.4^a: 7.55.1^b ; 8.15.13^b, víçvā rūpāny āviçān.

9.25.4^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
ṽ víçvā rūpāny āviçān, punāno yāti haryatāḥ,
yātrāmṛtāsa āsate.

7.55.1^b

9.43.3^a (Medhyātithi Kāva ; to Soma Pavamāna)
punāno yāti haryataḥ sómo girbhīḥ páriṣkṛtaḥ,
vīprasya médhyātithēḥ.

9.25.6 (Dṛdhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āngirasa ; to Soma Pavamāna)
ā pavasva madintama
pavitraṁ dhārayā kave,
arkāsya yónim āśadam.

For pāda a cf. under 9.50.5^a; for pāda b cf. pavitraṁ dhārayā sutāḥ, 9.51.5^b; for pāda c cf. ṛtāsya yónim āśadam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛdhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ādhi jamāyo hárīm hinvanty ādribhīḥ,
haryatām bhūricakṣasam.

9.30.5^b (Bindu Āngirasa ; to Soma Pavamāna)
apsú tvā mádhumattamaṁ hárīm hinvanty ādribhīḥ,
ṽ indav indrāya pītāye,

9.30.5^c

9.32.2^b (Çyāvāçva Ātreya ; to Soma Pavamāna)
ṽ ād im tritāsya yósaṇo, hárīm hinvanty ādribhīḥ,
ṽ indum indrāya pītāye.

9.32.2^a

9.32.2^c

- 9.38.2^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 ॥ *etām tritāsyā yōṣaṇo* ॥ *hāriṁ hinvanty ādribhiḥ*, ॥ 9.32.2^a
 ॥ *indum indrāya pītāye* ॥ ॥ 9.32.2^c
- 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 ॥ *samīcīnā anūṣata hāriṁ hinvanty ādribhiḥ*, ॥ 9.13.9^c
 ॥ *yōnāv ṛtāsyā sīdata* ॥
- 9.50.3^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ॥ *āvyo vāre pāri priyām* ॥ *hāriṁ hinvanty ādribhiḥ*, ॥ 9.7.6^a
 ॥ *pāvamānaṁ madhuçūtām* ॥ ॥ 9.50.3^c
- 9.65.8^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 ॥ *yāsyā vārṇaṁ madhuçūtām hāriṁ hinvanty ādribhiḥ*, ॥ 9.32.2
 ॥ *indum indrāya pītāye* ॥

For yōnāv ṛtāsyā sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārḍhacyuta ; to Soma Pavamāna)
tām tvā hinvanti vedhāsaḥ pāvamāna girāvṛdham,
indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 ॥ *tām hinvanti madacyūtām* ॥ *hāriṁ nadīṣu vājīnam*, ॥ 9.53.4^b
indum indrāya matsarām.
- 9.63.17^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ॥ *tām i mrjanty āyāvo hāriṁ nadīṣu vājīnam*, ॥ 9.63.17^{ab}
indum indrāya matsarām.

See Hillebrandt, Ved. Myth. 1. 214, 215.—Cf. 9.63.10^b, gīra indrāya matsarām.

[9.27.3^a, eṣā nṛbhir ví nīyate : 9.15.3^a, eṣā hitó ví nīyate.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
eṣā çuṣmy āsiṣyadad antārikṣe vīṣā hāriḥ,
punānā indur indram ā.

- 9.66.28^c (Çataṁ Vāikhānasah ; to Soma Pavamāna)
prā suvānā indur akṣāḥ pavītram āty avyāyam,
punānā indur indram ā.

9.28.1^c : 9.106.10^b, āvyo vāraṁ ví dhāvati ; 9.16.8^c, āvyo vāraṁ ví dhāvasi ;
 9.74.9^b, āvyo vāraṁ ví pavamāna dhāvati.

[9.28.2^b, sómo devébhyah sūtāḥ : 9.3.9^b ; 99.7^b, devó devébhyah sūtāḥ.]

9.28.3^c : 9.25.3^c, vṛtrahā devavítamaḥ.

9.28.4^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣā vīṣā kánikradad daçábhīr jāmbhīr yatāḥ,
abhi dróṇāni dhāvati.

9.37.6^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sā devāḥ kavīṇeṣītō 'bhī drōṇāni dhāvati,
īndur īndrāya mañhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣā sūryam arocayat pāvamāno vīcarṣaṇiḥ,
viṣvā dhāmāni viṣvavīt.

9.60.1^b (Avatsāra Kāçyapa ; to Soma Pavamāna)
prā gāyatrēṇa gāyata pāvamānaṁ vīcarṣaṇim,
īnduṁ sahāsracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sōmah punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaṇasahū.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
suśāhā soma tāni te punānāya prabhūvaso,
vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viṣvo yāsyā vratē jāno dādharma dhārmanas pāteḥ,
punānāsya prabhūvasoḥ.

9.61.15^c (Amahyu Āṅgīrasa ; to Soma Pavamāna)
ārṣā naḥ soma çām gāve ḍhuksāsya pipyūṣim iṣam,
vārdhā samudrām ukthyām.

8.7.3^c

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pāvāsya soma dhārāyā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
ēdo pāthivam rayim divyam pavasva dhārāyā,
dyumāntam çuṣmam ā bhara.

9.106.4^c (Cakṣus Manava ; to Soma Pavamāna)
prā dhanvā soma jāgrvir īndrāyendo pāri srava,

dyumāntam çuṣmam ā bhara svarvīdam.

Of. dyumāntam çuṣmam uttamam, under 9.63.29^b. The cadence, pavasva dhārāyā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prā dhārā asya çuṣmīṇo vīthā pavitre akṣaran,
punāno vācam iṣyati.

9.64.25^b (Kāçyapa Mārīca ; to Soma Pavamāna)
tvām soma vipaçcītaṁ punāno vācam iṣyasi,
īndo sahāsrabharṇasam.

9.16.8^a

9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sōmah pavitre akṣaran.

9.30.2^a (Bindu Āṅgīrasa ; to Soma Pavamāna)
 indur hiyānāḥ sotṛbhīr mṛjyāmānaḥ kánikradat,
 iyarti vagnúm indriyám.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kócam arṣatíndur hiyānāḥ sotṛbhīḥ,
 janáyañ jyótir mandānā avīvaçad ḷgāḥ kṛṇvāno ná nirñijam.] 9.14.5^c

9.30.3^c: 9.1.1^b; 29.4^b; 67 13^b; 100.5^b, pávasva soma dhārayā.

9.30.4^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhārayā pávamāno asiṣyadat,
 ḷabhí drónāny āsādam.] 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadad rákṣāṁsy apajāñghanat,
 pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhí drónāny āsādam.

9.30.5^b: 9.26.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty), háriṁ
 hinvanty ádribhīḥ.

9.30.5^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 apsú tvā mádhumattamañ ḷháriṁ hinvanty ádribhīḥ,]
 indav indráya pītáye. 9.26.5^b

9.45.1^c (Ayāsa Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva mádaya káñ nṛcákṣā devávitaye,
 indav indráya pītáye.

9.50.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ḷsá pavasva madintama] góbhīr añjāno aktúbhīḥ,
 indav indráya pītáye. 9.50.5^a

9.64.12^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arṣa pavitra ā mádo yó devavítamaḥ,]
 indav indráya pītáye. 9.64.12^{ab}

Cf. indum indráya pītáye under 9.32.2^c, and sóméndráya pátave, 9.24.3^d.—For 9.30.5
 of. 9.53.4.

9.30.6^{ab} (Bindu Āṅgīrasa ; to Soma Pavamāna)
 sunótā mádhumattamañ ḷsómam indráya vajríṇe,]
 cāruṁ gárdhāya matsarám. 7.32.8^b

9.51.2^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 divāḥ pṛyūṣam uttamāñ ḷsómam indráya vajríṇe,]
 sunótā mádhumattamam. 7.32.8^b

Cf. , by way of contrast, 7.102 3^b, juhótā mádhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajrīṇe.

9.31.3^b (Gotama Rāhugaṇa; to Soma Pavamāna)
túbhyaṃ vātā abhipriyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te māhaḥ.

9.62.27^b (Jamadagni Bhārgava; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhugaṇa; to Soma Pavamāna)
svāyudhāsyā te sató bhūvanasya pate vayām,
índo sakhitvām uḡmasi.

9.66.14^a (Çataṃ Vāikhānasah; to Soma Pavamāna)
śasya te sakhyé vayām, iyakṣantas tvótayah,
índo sakhitvām uḡmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29 śasya te sakhyé vayām távendo dyumná uttamé, śasahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne *iu.* 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty) háriṃ
hinvānty ádribhiḥ.

9.32.2^c (Çyāvāçva Ātreya; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)
etām (9.32.2 ād īm) tritāsya yóçano ḥáriṃ hinvānty ádribhiḥ,
9.26.5^b

índum índrāya pītāye.

9.43.2^c (Medhyātithi Kāṇva; to Soma Pavamāna)
tām no víçvā avasyúvo gírah çumbhanti pūrváthā,
índum índrāya pītāye.

9.65.8^c (Bhṛgu Vāruṇī, or Jamadagni Bhārgava; to Soma Pavamāna)
yāsya vārṇaṃ madhuçútāṃ ḥáriṃ hinvānty ádribhiḥ,
índum índrāya pītāye.

9.26.5^b

Cf. índav índrasya pītāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtāsya yónim á.

[9.32.5^a, abhí gávo anūçata: 9.33.5^a, abhí brāhmīr anūçata.]

[9.32.6^b, maghávadbhyaç ca máhyaṁ ca: 6.46.9^c, chardir yacha maghávadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghávāno vayāṁ ca, in 1.73.8; 136.7; 143.13; 7.87.5.

9.33.2^{bc} (Trita Āptya; to Soma Pavamāna)

abhī droṇāni babhrávaḥ çukrá ṛtásya dhārayā,
vājaṁ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kaçyapa; to Soma Pavamāna)

eṭṭe dhāmāny āryā çukrá ṛtásya dhārayā,
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kiaft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2; vājaṁ gómantam means 'milky substance', to wit (9.33.2) 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswurdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā viṣvrānto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary; the abrupt substitution of the parenthetic phrase for the simple droṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sómā ṛtásya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a; 9.34.2^{abc}; 65.20^{abc}; see under 5.51.7^a.

9.33.3^b: 8.41.1^b; 9.34.2^b; 61.12^b; 65.20^b, váruṇāya marúdbhyaḥ.

[9.33.5^a, abhī bráhmīr anūṣata; 9.32.5^a, abhī gāvo anūṣata.]

9.33.5^b, yahvīr ṛtásya mātārah: 1.142.7^c; 5.5.6^b; 9.102.7^b; 10.59.8^b, yahvī ṛtásya mātārā.

9.33.6^{bc} (Trita Āptya; to Soma Pavamāna)

rāyāḥ samudrāṇç catūro 'smābhyāṁ soma viçvātaḥ,
ā pavasva sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
nū no rayīm mahām indo 'smābhyam soma viçvātaḥ,
ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava ; to Soma Pavamāna)
ā pavasva sahasrīṇam rayīm gōmantam açvīnam, 8.6.9^b
puruçcandrām puruspṛham.

9.63.1^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
ā pavasva sahasrīṇam rayīm soma suvīryam,
asmé çrāvāṁsi dhāraya.

9.65.21^{bc} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
iṣam tokāya no dādhad asmābhyam soma viçvātaḥ,
ā pavasva sahasrīṇam.

In these stanzas many expressions are typical : rayīm, rāyāḥ samudrāṇ, asmābhyam soma viçvātaḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam ; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference : sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously : 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam : 'Erquickung spendend unserm Stamm und uns, o Soma, uberall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya ; to Soma Pavamāna)
prā suvānó dhārayā tánéndur hinvānó arṣati,
rujád dṛlḥá vy ójasa.

9.67.4^a (Kāçyapa ; to Soma Pavamāna)
īndur hinvānó arṣati tīró vārāṇy avyáyā, 9.67.4^b
hārīr vājam acikradat.

9.34.2^{abc}, sūtā īndrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave :
9.33.3^{abc}, sūtā īndrāya vāyāve vāruṇāya marúdbhyaḥ, sómā arṣanti
viṣṇave ; 9.65.20^{abc}, apsā īndrāya vāyāve vāruṇāya marúdbhyaḥ,
sómo arṣati viṣṇave ; 5.51.7^a, sūtā īndrāya vāyāve.

9.34.2^b : 8.4.1.1^b ; 9.33.3^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ : 8.1.17^a, sótā hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramīṅkhaya : 9.52.3^b, indo ná dānam īṅkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa : to Soma Pavamāna)
īndo samudramīṅkhaya, pávasva viçvamejaya, cf. 9.35.2^a
rāyó dhartá na ójasa.

9.62.26^c (Jamadagni Bhārgava ; to Soma Pavamāna)
tvām samudríyā apó 'griyó váca íráyan,
pávasva viçvamejaya.

9.35.3^b: 2.8.6^d, abhī śyāma pṛtanyatāh.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāsya prabhūvasoḥ: 9.29.3^b, punānāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhī kócaṁ madhuçútam.

9.36.4 (Prabhūvasu Āngirasa; to Soma Pavamāna)

çumbhāmāna ṛtāyúbhīr ṽmrjyāmāno gábhastyoḥ,

§ 9.20.6^b

pávate vāre avyáye.

9.64.5 (Kaçyapa Mārīca: to Soma Pavamāna)

çumbhāmānā ṛtāyúbhīr ṽmrjyāmānā gábhastyoḥ,

§ 9.20.6^b

pávante vāre avyáye.

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4-6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. ásrgraṁ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mrjyāmāno gábhastyoḥ; 9.64.5^b, mrjyāmānā gábhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āngirasa; to Soma Pavamāna)

sá viçvā dāçúṣe vāsu sómo divyāni pāṛthivā,

pávātām āntárikṣyā.

9.64.6^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)

té viçvā dāçúṣe vāsu sómā divyāni pāṛthivā,

pávātām āntárikṣyā.

For pāda b cf. 9.63.30^b, sóma divyāni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómāḥ pavítre arṣati; 9.56.1^b, āçūḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnán rákṣāṁsi devayúḥ.

9.37.2^b (Rāhugaṇa Āngirasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharmasīḥ,

ṽabhī yónim kánikradat,

§ 9.25.2^b

9.38.6^b (The same)

eṣá syá pítāye suto hárir arṣati dharmasīḥ,

krāndan yónim abhī priyām.

Cf. the pāda 9.23.5^a, sómo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā divāḥ pávamāno ví dhāvati,
rakṣohā vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pāri sāptir ná vājayúr ḥ devó devébhyaḥ sutāḥ,
vyānaçīḥ pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahā vṛṣā sutó varivovid ādābhyaḥ,
sómo vājam ivāsarat.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pāvamānaḥ sutó nṛbhiḥ sómo vājam ivāsarat,
camūṣu çákmanāsādam.

9.37.6^b: 9.28.4^c, abhí drōṇāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīnam: 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yóṣaṇaḥ: 9.32.2^a, ād im tritāsya yóṣaṇaḥ.

9.38.2^b: 9.26.5^b; 30.5^b; 32.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty), hárīm
hinvānty ādribhiḥ.

9.38.2^c: 9.32.2^c; 43.2^c; 65.8^c, índum índrāya pītāye.

9.38.3^{bc} marmrjyānte apasyúvaḥ, yābhir mādāya çumbhate: 9.2.7^{bc}, marmrjyānte
... çumbhase.

9.38.4^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
eṣá syá mánuṣīṣv á çyenó ná vikṣú sīdati,
gáchañ jāró ná yoṣitam.

9.57.3^c (Avatsāra Kāçya ; to Soma Pavamāna)
sá marmrjānā ayúbhir ḥ ibho rájeva suvratāḥ,
çyenó ná vánsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
iṣam ūjam pavamānābhy arṣasi çyenó ná vánsu kalāçeṣu sīdasi,
índrāya mādā mādyo mādāḥ sutó ḥ divó viṣṭambhá upamó vicakṣaṇāḥ.

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted
with vánsu sīdati in 9.57.3; cf. 5.72.1^c; 9.7.6^a; 20.6^c; 63.2^c; 68.9^b; 86.9^d; 96.23^d; 99.6^b, 8^d.—
For 9.57.3 cf. Ved. Stud. 1, p. xv; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharmasīḥ.

9.39.3^a (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣīm dádhāna ójasā,
 vicákṣāṇo virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēṣu jágrviḥ sutá eti pavitra á,
 sómo yāti vicarṣaṇiḥ.
 9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám índreṇotá vāyúnā sutá eti pavitra á,
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b: 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here hinvánty), hárīm
 hinvanty ádrībhiḥ.

9.39.6^c: 9.13.9^c, yónāv rtásya sīdata.

9.40.3^{bc}: 9.33.6^{bc} ; 65.21^{bc}, asmábhyam soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇah).

9.40.3^c: 9.62.12^a ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
 sahasrīṇah.

[9.40.4^c, vidáh sahasrīṇīr íṣah : 9.61.3^c, kṣárā sahasrīṇīr íṣah.]

9.40.5^a: 9.61.6^a, sá naḥ punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasam rayím,
 vīṣann indo na ukthyam.

cf. 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásūtó prthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārica ; to Soma Pavamāna)
 [utó sahásrabharṇasaṁ] vācam soma makhásyuvam,
 punáná indav á bhara.

cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasam rayím,
 tvám vásūni puşyasi viçvāni dāçúṣo gṛhé.

cf. 9.4.7^b

9.40.6^b: 9.4.7^b ; 100.2^b, sóma dvibárhasam rayím.

[9.41.2^c, sahávāṇso dásyum avratám : 1.175.3^c, sahávān dásyum, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)

ā pavasva mahīm iṣaṁ gómad indo hiraṇyavat,
ācāvavad vājavat sutāḥ.

9.61.3^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pāri ṇo ācavam ācavāvid gómad indo hiraṇyavat,
[kṣārā sahasrīṇīr iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad ācāvavad vājavat sutāḥ,
[pāvasva br̥hatīr iṣaḥ.]

9.13.4^b

9.42.2^a, eṣā prasnénā mánmanā : 9.3.9^a, eṣā prasnénā jánmanā.

9.42.2^b (Medhyātithi Kāṇva ; to Soma Pavamāna)

[eṣā prasnénā mánmanā] devó devébhyas pári,
[dhārāya pavate sutāḥ.]

9.3.9^a

9.3.10^c

9.65.2^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

pāvamāna rucā-rucā devó devébhyas pári,
vīcivā vásūny ā vīca.

9.42.2^c : 9.3.10^c, dhārāya pavate sutāḥ.

9.42.3^b : 9.13.3^a, pāvante vājasātaye ; 9.43.6^a ; 107.23^a, pāvasva vājasātaye ;
9.100.6^a, pāvasva vājasātamaḥ.

9.42.3^c : 9.13.3^b, sómāḥ sahásrapājasah.

9.42.4^b : 9.17.4^b, pavítre pári śicyate.

9.42.5^a (Medhyātithi Kāṇva ; to Soma Pavamāna)

abhi vīcivāni vāryābhi devān ṛtāvīdhaḥ,
[sómāḥ punānó arṣati.]

9.13.1^a

9.66.4^b (Çatam Vāikhānasaḥ ; to Soma Pavamāna)

pāvasva janāyann iṣo 'bhi vīcivāni vāryā,
sákha sákhibhya utāye.

9.42.5^c : 9.13.1^a ; 28.6^b ; 101.7^b, sómāḥ punānó arṣati.

9.42.6^b : 9.41.4^c, ācāvavad vājavat sutāḥ.

9.42.6^c : 9.13.4^b, pāvasva br̥hatīr iṣaḥ.

9.43.2^c : 9.32.2^c ; 38.2^c ; 65.8^c, indum indrāya pitāye.

9.43.3^a : 9.25.4^b, punānó yāti haryatāḥ.

9.43.4^a : 9.19.6^c ; 63.11^a, pāvamāna vidā rayīm.

9.43.4^{ab} (Medhyātithi Kāṇva ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyam soma suçrīyam,
[indo sahasravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kaçyapa ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyam soma duṣṭāram,
yó dūṇāço vanuṣyatā.

[9.43.4^c, indo sahasravarcasam : 9.64.25^c ; 98.1^c, indo sahasrabharnasam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
9.100.6^a, pávasva vājasātamaḥ.

[9.43.6^c, sóma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráne.]

9.44.2^c : 9.12.8^c, víprasya dhārāyā kavīḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve vípravīraḥ sadāvṛdhaḥ,
sómo devéṣv á yamat.

9.61.9^a (Amahīryu Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣṇé pavasva mádhumaṇ,
cārur mitré vāruṇe ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav indráya pitáye.

[9.45.2^c, deván sákhībhya á váram : 1.4.4^c, yás te sákhībhya á váram.]

9.45.3^c (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)
utá tvām aruṇám vayám góbhīr añjmo mādāya kám,
ví no rāyé dúro vṛdhi.

9.64.3^c (Kaçyapa Māṛica ; to Soma Pavamāna)
āçvo ná cakrado víṣā sám gá indo sám árvataḥ,
ví no rāyé dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéṣu patyate : 8.102.9^b, agnīr devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, váne krīlantam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pītó vicákṣase,
īndo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
āsṛgran devāvītayē 'tyāsaḥ kṛtvā iva,
kṣārantah parvatāvṛdhah.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
āsṛgran devāvītaye ṽajayānto rāthā iva.

8.3.15^d

[9.46.3^a, etē sómāsa īndavaḥ : 1.16.6^a, imē sómāsa īndavaḥ.]

9.46.5^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sā pavasva dhanamjaya prayantā rādhaso mahāh,
asmābhyaṁ soma gātuvīt.

9.65.13^c (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
ṽa na īndo mahīm īsam, ṽapasva viçvādarçataḥ,

a : 8.6.33^a ; b : 9.65.13^b

asmābhyaṁ soma gātuvīt.

9.46.6^a : 9.15.7^a, etām mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pāvamāno asiṣyadat.

9.50.3^a, āvyo vāre pāri priyām : 9.7.6^a ; 52.2^b ; 107.6^b, āvyo vāre pāri priyāh.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvānty), hāriṁ
hinvanty ādribhīh.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṽavyo vāre pāri priyām, ṽhāriṁ hinvanty ādribhīh, a : 9.7.6^a ; b : 9.26.5^b
pāvamānaṁ madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

ṽhinvānti sūram ūsrayah, pāvamānam madhuçútam,
abhī girā sām asvaran.

9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa; to Soma Pavamāna)

sá pavaśva madīntama góbhīr añjānó aktúbhīh,
[īndav īndrāya pītāye.]

9.30.5^c

9.99.6^a (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

sá punānó madīntamaḥ [sómaç camúsu sídati,]
paçāu ná réta ādādhat pātīr vacasyate dhiyāḥ.

9.20.6^c

Cf. 9.45.1^c, sá pavaśva mādāya kām, and 9.25 6^a = 9 50.4^a, ā pavaśva madīntama.

9.50.5^c: 9.30.5^c; 45.1^c; 64.12^c, īndav īndrāya pītāye.

9.51.1^b: 1.28.9^b; 9.16.3^b, sómam pavītra ā srja.

9.51.1^c: 9.16.3^c, punīhīndrāya pātave.

9.51.2^b: 7.32.8^b; 9.30.6^b, sómam īndrāya vajrīne.

9.51.2^c: 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa; to Soma Pavamāna)

tāva tyā indo āndhaso devā mādhor vy āçnate,
pávamānasya marútaḥ.

9.64.24^c (Kāçyapa Mārīca; to Soma Pavamāna)

rāsam te mitró aryamā pībanti várūṇaḥ kave,
pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. 1. 48, 316

9.51.5^c: 9.1.4^c; 6.3^c; 63.12^c, abhí vājām utá çrāvāḥ.

9.52.1^c: 9.6.3^b, suvānó arša pavītra ā.

9.52.2^b: 9.7.6^a; 107.6^b, ávyo vāre pári priyāḥ; 9.50.3^a, ávyo vāre pári priyām.

[9.52.3^b, indo ná dánam īñkhaya: 9.35.2^a, indo samudramīñkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa; to Soma Pavamāna)

ní çūṣmam īndav eṣām púruhūta jánānām,
yó asmāñ ādīdeçati.

9.64.27^b (Kāçyapa Mārīca; to Soma Pavamāna)

punāná īndav eṣām púruhūta jánānām,
[priyāḥ samudrām ā viça.]

9.63.23^c

10.134.2^d (Mandhātār Yāuvanaçva; to Indra)

avá sma durhañāyató mártasya tanuhi sthīrām,
[adhaspadām tám īm krdhi, yó asmāñ ādīdeçati, &c.]

10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. 1. 19.

9.52.5^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ȡatām na inda ūtibhiḥ sahasraṁ vā ȡūcinām,
 pāvasva maṁhayādrayīḥ.

9.67.1^c (Bharadvāja; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrā ōjiṣṭho adhvarē,
 pāvasva maṁhayādrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^c

9.53.4^c: 9.63.17^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kāȡyapa; to Soma Pavamāna)
 ayām viȡvāni tiṣṭhati punānō bhūvanopāri,
 sōmo devō nā sūryaḥ.

9.63.13^a (Nidhruvi Kāȡyapa; to Soma Pavamāna)
 sōmo devō nā sūryō 'dribhiḥ pavate sutāḥ,
 dādhanāḥ kalāȡe rāsam

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9^c, ākrān devō nā sūryaḥ.

9.55.1^c, sōma viȡvā ca sāubhagā: 8.78.8^b; 9.4.2^b, viȡvā ca soma sāubhagā.

[9.56.1^b, āȡūḥ pavitre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sōmaḥ pavitre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnān rākṣāṁsi devayūḥ.

[9.56.4^b, svādūr indo pāri srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāȡyapa; to Soma Pavamāna)
 prā te dhārā asaȡcāto divō nā yanti vṛṣṭāyaḥ,
 āchā vājām sahasrīnam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)
 prā te divō nā vṛṣṭāyo dhārā yanty asaȡcātaḥ,
 abhī ȡukrām upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ íbho rájeva suvratáh,

çyenó ná vánsu śīdati.]

9.38.4^b

9.66.23^a (Çataṁ Vaikhānasāḥ ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ práyavān práyase hitáh,

īndur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. 1, p. xv.—Cf. the pāda 9.62.13^b, marmṛjāná āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śīdati : 9.38.4^b, çyenó ná vikṣú śīdati ; 9.86.35^b, çyenó ná vánsu kalāçesu śīdasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav á bhara.

9.58.1^a, 1^c—4^c, tārāt sá mandí dhāvati.

9.60.1^b, pávamānaṁ vícarṣaṇim : 9.28.5^b, pávamāno vícarṣaṇiḥ.

[9.60.2^b, átho sahásrabharṇasam : 9.64.26^b, utó sahásrabharṇasam.]

See under 9.64.25

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti vārān pávamāno asiṣyadat kalāçāṁ abhí dhāvati,

īndrasya hárđy āviçān.

9.86.19^d (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Soma Pavamāna)

vīṣā matínāṁ pavate vicakṣaṇáh sómo áhnaḥ prataritósáso diváh,

krāṇá síndhūnāṁ kalāçāṁ aviçāçad īndrasya hárđy āviçān manīṣibhiḥ.

For the metre of 9.60.3^c see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, īndrasya soma rádhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo hīraṇyavat.

[9.61.3^c, kṣārā sahasrīṇīr iṣah : 9.40.4^c, vidáh sahasrīṇīr iṣah.]

9.61.4^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

pávamānasya te vayám pavítram abhyundatáh,

sakhitvám á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

tásya te vājīno vayám víçvā dhánāni jigyúṣah,

sakhitvám á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pāijavana ; to Indra)

ṽayām indra tvāyāvaḥ, sakhitvām ā rabhāmahe, 3.41.7^a
rtāsya naḥ pathā nayāti viśvāni duritā nābhantām anyakéśām jyakā ādhi
dhānvasu. refrain: 10.133.1^{ff} ff.

I have the impression that sakhitvām ā rabh is popular as compared with sakhitvām ā vṛ, which is hieratic; cf. the semantically close synonymy with ā vṛ in īle sakhitvām, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvām uḡmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sá naḥ punāná ā bhara ; 1.12.11^a; 8.24.3^a, sá naḥ stāvāna ā bhara.

9.61.6^b: 1.12.11^c, rayīm vīrāvatīm iṣam.

9.61.7^a: 9.15.8^a, etām u tyām dāca ksīpaḥ.

9.61.8^b: 9.39.3^a; 44.3^b, sutá eti pavitra ā.

9.61.9^a: 9.44.5^a, sá no bhágāya vāyāve.

[9.61.11^a, enā viśvāny aryā ā : 10.191.1^b, āgne viśvāny aryā ā.]

9.61.11^c: 8.95.6^d, sīśāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, vārunāya marúdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsām samḡcivarīr iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girāḥ.

9.61.15^b: 8.54(Vāl. 6).7^d, dhuksāsva pipyúṣim iṣam ; 8.7.3^c, dhuksānta pipyúṣim iṣam ; 8.13.25^c, dhuksāsva pipyúṣim iṣam ávā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrām ukthyām.

[9.61.18^b, dākṣo ví rājati dyumán : 9.5.3^b, rayír ví rājati, &c.]

9.61.19^a: 8.46.8^a, yás te mádo várenyaḥ.

9.61.19^c: 9.24.7^c; 28.6^c, devāvír aghaḥśahá.

9.61.21^c (Amahiyu Āngirasa ; to Soma Pavamāna)
sāmmiḡlo aruśó bhava sūpasthábbhir ná dhenúbhiḥ,
sídañ chyenó ná yónim ā.

9.65.19^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumáttamo 'bhí dróṇāni róruvat,
 sídañ chyenó ná yónim ā.

9.61.22^b: 3.37.5^a; 8.12.22^a, índraṁ vṛtrāya hántave.

9.61.25^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 apaghnán pavate mṛdho 'pa sómo āṛāvṇaḥ,
 ḡgáchann índrasya niṣkṛtám.]

9.15.1^c

9.63.24^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghnán pavase mṛdhaḥ kratuvít soma matsaráḥ,
 nudásvádevayurñ jánam.

9.61.25^c: 9.15.1^c, gáchann índrasya niṣkṛtám.

9.61.28^c: 9.13.8^c, viçvā āpa dvīṣo jahi.

9.61.29^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 áśya te sakhyé vayám távendo dyumná uttamé,
 ḡsāsahyáma pṛtanyatáḥ.]

1.8.4^c

9.66.14^a (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 áśya te sakhyé vayám iyakṣantas tvótayaḥ,
 ḡíndo sakhitvám uçmasi.]

9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, sāsahyáma pṛtanyatáḥ.

9.62.1^b: 1.135.6^e; 9.67.7^b, tiráḥ pavítram āçávaḥ.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛvánto várivo gáve 'bhy āṛṣanti suṣṭutím,
 ḡlām asmábhyaṁ saṁyátam.

9.66.22^b (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno áti sṛidho 'bhy āṛṣati suṣṭutím,
 súro ná viçvadarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyaṁ mṛjanti kalāçe dāça kṣípaḥ prá vípṛāṇāṁ matáyo vāca irate,
 pávamānā abhy āṛṣanti suṣṭutím éndraṁ viçanti madirása índavaḥ.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutím gávyam ājím. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti sṛidho 'bhy āṛṣati suṣṭutím, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣṭutím ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsāvy añçūr mādāyāpsū dākṣo giriṣṭhāh,
çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó víṣā hārī rájeva dasmó abhí gā acikradat,
punānó vāram páry ety avyāyam çyenó ná yónim ghṛtāvantaṁ āsādam.

Cf. Hillebrandt, *Ved. Myth* 1. 60.

[9.62.8^b, tiró rómāny avyāyā : 9.67.4^b ; 107.10^b, tiró vārāny avyāyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvām indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, ā pavasva sahasrīnam ; 9.33.6^c, ā pavasva sahasrīnah.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantam açvīnam.

[9.62.13^b, marmṛjyāmāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmṛjanā āyúbhiḥ.]

9.62.14^a, sahasrotiḥ çatāmaghaḥ ; 8.34.7^b, sáhasrote çatāmagha.

9.62.14^c : 9.107.17^a, indrāya pavate mādah ; 9.6.7^b ; 106.2^b, indrāya pavate sutāh.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarat.

[9.62.18^c, hārim hinota vājīnam : 10.188.1^b, āçvam hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā ārsann abhí çrīyah, çūro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇā punānó arṣasi ; 9.7.4^b, nṛmṇā vāsāno ārṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utā no gómatir īṣah.

9.62.24^c : 9.65.25^b, grṇānó jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇānā jamádagninā ; 7.96.3^c, grṇānā jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víçvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vṛṣṭáyo dhārá yanty asaçcátaḥ : 9.57.1^{ab}, prá te dhārá asaçcáto divó ná yanti vṛṣṭáyah.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, dādhat stotrē suvīryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
 iṣam ūrjaṁ ca pinvasa indrāya matsarintamaḥ,
 camūṣv á ní ṣīdasi.

9.99.8^{cd} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
 sūtá indo pavitra á nībhīr yató ví nīyase,
 indrāya matsarintamaḥ camūṣv á ní ṣīdasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, Ved. Myth. i. 166; Oldenberg, ZDMG. Lxii. 459 ff.

[9.63.4^a, eté asrgram āçāvah; 9.17.1^c; 23.1^a, sómā asrgram, &c.]

[9.63.4^c, sómā ṛtāsya dhārayā; 9.33.2^b; 63.14^b, çukrá ṛtāsya dhārayā.]

9.63.5^c: 9.13.9^a, apaghnānto ārāvṇaḥ.

[9.63.7^b, yáyā sūryam ārocayaḥ: 8.98.2^b, tvám sūryam arocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
 áyukta sūra étaçaṁ pávamāno manáv ádhi,
 antárikṣeṇa yátave.

9.65.16^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 rája medhābhīr iyate pávamāno manáv ádhi,
 antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, Ved. Stud. ii. 165; Hopkins, Religions of India, 119. Grassmann, 'Die Sonne hat ihr Ross geschürt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svar may be seen from 1.50.9, áyukta saptá çundhyúvah sūro ráthasya naptýāḥ: 'Sūra hitched the seven bright daughters of the chariot' Here Ludwig, 127, correctly 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, yát tudāt sūra étaçaṁ, 'when Sūra goaded Etaça', and 9.63.9 The stanza 9.63.8 is to be rendered 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff, 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, Ved. Myth. i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weissheit angegangen, Pava-māna, um des menschen willen, durch den luftkreiss zu gehn' Aside from his diverging renderings of the phrase manáv ádhi, I do not believe that medhābhīr iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders, 'Durch Lieder wird der flammende, beim Menschen angefleht, der Furst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, l. 190 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhū by 'with wisdom'. Soma is řsir vípraḥ kāvyena in 8.79.1 (cf. 9.78.2), médhirah in 9.68.4. His epithet sukrātu = Avestan hukhratu dates from Aryan times. See Bergaigne l. 185 ff; Hillebrandt, l.c., l. 400 ff; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (sómo rājā in 9.65.16) with Sūra = Sūrya. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes Etaça to go through the air', perfect sense, we have in 9.65.16 the tautology, iyate . . . antárikṣeṇa yātave. That pāda 9.63.8^a is the original third of the gāyatrī admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, gīra indrāya matsarām : 9.26.6^c; 53.4^c; 63.17^c, indum (9.26.6^c, indav) indrāya, &c.]

9.63.11^a: 9.19.6^c; 43.4^a, pāvamāna vidā rayīm.

9.63.11^b: 9.43.4^b, asmābhyam soma suçrīyam (9.63.11^b, duṣṭāram).

9.63.12^b: 8.6.9^b; 9.62.12^b, rayīm gómantam açvīnam.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, abhi vājam utā çrāvah.

9.63.13^a: 9.54.3^c, sómo devó ná sūryah.

9.63.14^{bc}: 9.32.2^{bc}, çukrá řtasyā dhārayā, vājam gómantam akṣaran.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, sómāso dādhyāçirah.

9.63.16^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)

prā soma mādhumattamo rāyē arṣa pavitra ā,

mádo yó devavítamaḥ.

9.64.12^{ab} (Kāçyapa Mārica; to Soma Pavamāna)

sá no arṣa pavitra ā mádo yó devavítamaḥ,

indav indrāya pitāye.]

9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, suvāno arṣa pavitra ā.

9.63.17^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

tām ī mrjanty āyávo hāriṁ nadīṣu vājīnam,]

9.53.4^b

indum indrāya matsarām.]

9.53.4^c

9.107.17^d (Sapta Rṣayah; to Soma Pavamāna)

indrāya pavate mādah, sómo marútvate sutāḥ,

9.6.7^b

sahásradhāro áty ávyaṁ arṣati tām ī mrjanty āyávaḥ.

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, háriṁ nadīṣu vajīnam, indum índrāya matsarām.

9.63.17^c: 9.53.4^c, indum índrāya matsarām; 9.26.6^c, indav índrāya matsarām.

9.63.19^c, índrāya mádhumattamam: 9.12.1^c, índrāya mádhumattamah; 9.67.16^b,
índraya mádhumattamah.

[9.63.20^a, káviṁ mrjanti mārjyam: 9.15.7^a; 46.6^a, etāṁ mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhribhír víprā avasyávaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

pávamāna ní toçase rayiṁ soma çravāyyam,

priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Mārta; to Soma Pavamāna)

punāná indav eṣāṁ púruhūta jánānām,

priyāḥ samudrām ā viça.

9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarnasaṁ rayiṁ indra çravāyyam

9.63.24^a, apagnán pavase mfdhah: 9.61.25^a, apagnán pavate mfdhah.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

pávamānā asṛkṣata sómāḥ çukrása indavaḥ,

abhí viçvāni kávyā.

9.23.1^c

9.107.25^a (Sapta Ṛṣayah; to Soma Pavamāna)

pávamānā asṛkṣata pavítram áti dhārayā,

marútvanto matsará indriyá háyā medhām abhí práyānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhí viçvāni kávyā.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

punānáḥ soma dhārayéndo viçvā ápa sṛidhah,

jahí rákṣānsi sukrato.

6.16.29^c

9.107.4^a (Sapta Ṛṣayah; to Soma Pavamāna)

punānáḥ soma dhārayāpó vásāno arṣasi,

ā ratnadhá yónim ṛtasya sídasy útso deva hiranyáyaḥ.

8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, Ved. Myth.

1. 325.

9.63.28^c: 6.16.29^c, jahí rákṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)

apagnán soma rakśáso 'bhy āṛṣa kánikradat,

dyumántaṁ çúsmam uttamám.

9.63.29—] *Part 1: Repeated Passages belonging to Book IX* [442

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇó ádribhir abhy āṛṣa kánikradat,
dyumántaṁ ḡśmam uttamám.

Of dyumántaṁ ḡśmam á bhara, under 9.29 6°, and the curiously extended páda, 4.36.8°, dyumántaṁ vājaṁ víṣaḡśmam uttamám.—Note the correspondence of 9.63.19° with 9.67.16°.

[9.63.30^b, sóma divyāni páṛthivā : 9.36.5^b, sómo divyāni, &c. ; 9.64.6^b, sómā divyāni, &c.]

9.64.2°, satyām vṛṣan vṛśéd asi : 8.33.10°, satyām itthā vṛśéd asi.

9.64.3° : 9.45.3°, ví no rāyē díro vṛdhi.

9.64.5^{abc}, ḡmbhāmānā ṛtáyubhir mṛjyāmānā gábhastyoh, pávante vāre avyāye :
9.36.4^{abc}, ḡmbhāmānā ṛtáyubhir mṛjyāmāno gábhastyoh, pávate vāre avyāye.

9.64.5^b, mṛjyāmānā gábhastyoh : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyāmāno gábhastyoh.

9.64.6^{abc}, té víḡvā dāḡśe vásu sómā divyāni páṛthivā, pávantām ántárikṣyā :
9.36.5^{abc}, sá víḡvā dāḡśe vásu sómo divyāni páṛthivā, pávatām ántárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmāni.

[9.64.9°, ákrān devó ná súryaḡ : 9.54.3° ; 63.13°, sómo devó, &c.]

9.64.11° : 6.16.35° ; 9.32.4°, sídann ṛtāsya yónim á.

9.64.12^{ab}, sá no āṛṣa pavitra á mádo yó devavítamaḡ : 9.63.16^{bc}, rāyē āṛṣa pavitra á, mádo yó devavítamaḡ.

9.64.12° : 9.30.5° ; 45.1° ; 50.5°, índav índrāya pítāye.

9.64.17^{bc} (Kaṡyapa Márica ; to Soma Pavamāna)
marmṛjānāsa āyávo vṛthā samudráṁ índavaḡ,
ágmann ṛtāsya yónim á.

9.66.12^{ac} (Ḡataṁ Vāikhānasāḡ ; to Soma Pavamāna)
áchā samudráṁ índavó 'staṁ gāvo ná dhenávaḡ,
ágmann ṛtāsya yónim á.

The cadence gāvo ná dhenávaḡ also at 6.45.28.

9.64.20° : 5.67.2°, á yád yónim hiranyāyam.

9.64.22^b (Kaçyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marútvate pávasva mádhumattamaḥ,
 ṛtásya yónim āsadam.]

5.21.4^d

9.108.1^a (Gauriviti Çaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nṛbhir yatáḥ svāyudhó madántamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c; 9.8.3^c, ṛtásya yónim āsadam; 5.21.4^d, ṛtásya yónim āsadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaçéitam.

9.64.25^b, punānó vācam iṣyasi: 9.30.1^c, punānó vācam iṣyati.

9.64.25^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 tvám soma vipaçéitam, punānó vācam iṣyasi, a: 9.16.8^a; b: 9.30.1^c
 indo sahásrabharnāsam.

9.98.1^c (Ambarīṣa Vārṣāgira, and Rjigvan Bhāradvāja; to Soma Pavamāna)
 abhí no vājasátamañ rayím arṣa puruspṛṣṭham,
 indo sahásrabharnāsañ tuvidyumnāñ vibhvasāham.

Cf. 9.43.4^c, indo sahásravarcasam; 9.60.2^b, átho sahásrabharnāsam; and 9.64.26^a, utó sahásrabharnāsam.

[9.64.26^a, utó sahásrabharnāsam: see prec. item.]

9.64.26^c: 6.40.6^a; 9.57.4^c; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānām.

9.64.27^c: 9.63.23^c, priyāḥ samudrám á viça.

9.64.28^c: 1.137.1^c, sómāḥ çukrá gávāçiraḥ.

9.64.29^c, sídanto vanúṣo yathā: 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhrgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svāsāro jāmāyas pátim,
 mahám indum mahīyívaḥ.

9.67.9^a (Gotama; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pávamānam madhuçútam, 9.50.3^c
 abhí girá sám asvaran.

9.65.2^b : 9.42.2^b, devó devébhyas pári.

9.65.6^b : 9.20.6^b ; 36.4^b, mrjyámāno gábhastyoh ; 9.64.5^b, mrjyámāna gábhastyoh.

9.65.7^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prā sómāya vyaçvavāt pávamānāya gāyata,
mahé sahásracaksase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaçcīte pávamānāya gāyata mahí ná dhárāti ándho arṣati, "
áhir ná jurnām áti sarpati tvácam átyo ná krīḥann asarad vṛṣā háriḥ.

9.65.8^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b, háriṁ hinvanty
(9.65.8^b, hinvānty) ádriibhiḥ.

9.65.8^c : 9.32.2^c ; 38.2^c ; 43.2^c, índum índrāya pītāye.

9.65.9^b : 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c : 9.61.4^c, sakhitvām á vṛṇīmahe : 10.133.6^b, sakhitvām á rabhāmahe.

9.65.13^a, á na indo mahím íṣam : 8.6.23^a, á na indra mahím íṣam.

9.65.13^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
á na indo mahím íṣam, pávasva viçvadarçataḥ, 8.6.23^a
asmábhyam soma gātuvít, 9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya vṛṣaṇam mádam pávasva viçvadarçataḥ,
sahásrayamā pathikíd vicakṣaṇáh.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c : 9.46.5^c, asmábhyam soma gātuvít.

9.65.14^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
á kalāçā anuṣaténdo dhārābhir ójasā,
éndrasya pītāye viça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávitaya indo dhārābhir ójasā,
á kalāçam mádhumān soma naḥ sadaḥ.

[9.65.15^b, tivram duhānty ádriibhiḥ : 1.137.3^{bc}, añçum duhānty ádriibhiḥ sōmam
duhānty ádriibhiḥ.]

9.65.16^{bc} : 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b : 1.93.2^d, gávām póṣam sváçvyam.

[9.65.18^c, suṣvāṇó devāvitaye : 9.13.2^c, suṣvāṇám devāvitaye.]

9.65.19^c: 9.61.21^c, sídañ chyenó ná yónim á.

9.65.20^{abc}, apsá índrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati viṣṇave;
9.34.2^{abc}, sutá índrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati
viṣṇave; 9.33.3^{abc}, sutá índrāya vāyāve vārunāya marúdbhyaḥ,
sómā arṣanti viṣṇave; 5.51.7^a, sutá índrāya vāyāve.

Cf. also 9.84.1^b

9.65.20^f: 8.41.1^b; 9.33.3^b; 34.2^b; 61.12^b, vārunāya marúdbhyaḥ.

9.65.21^{bc}: 9.33.6^{bc}; 40.3^{bc}, asmábhyaṁ soma viçvátāḥ, á pavasva sahasrīṇam
(9.33.6^c, sahasrīṇaḥ).

9.65.21^c: 9.40.3^c; 62.12^a; 63.1^a, á pavasva sahasrīṇam; 9.33.6^c, á pavasva
sahasrīṇaḥ.

9.65.22^{ab}: 8.93.6^{ab}, yé sómāsaḥ parāvāti yé arvāvāti sunviré.

9.65.24^a, té no vṛṣṭīm divás pári: 2.6.5^a, sá no vṛṣṭīm divás pári.

9.65.24^{bc}: 9.13.5^{bc}, pávantām á suvīryam, suvāná devása índavaḥ.

9.65.25^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

pávate haryató hárir ḡṛṇāno jamádagninā,

3.62.18^a

hinvāno gór ádhi tvací.

9.106.13^a (Agni Cakṣuṣa; to Soma Pavamāna)

pávate haryató hárir áti hvārāṁsi ráñhya,

abhyárṣan stotíbhya vírávad yáçaḥ.

The cadence, gór ádhi tvací, in 9.65.25^c occurs also at 1.28.9; 9.79.4, 101.11.

9.65.25^b: 9.62.24^c, ḡṛṇāno jamádagninā; 3.62.18^a; 8.101.8^d, ḡṛṇāná jamád-
agninā; 7.96.3^c, ḡṛṇāná jamadagnivát.

9.65.26^c: 9.24.1^c, ḡṛṇāná apsú mṛñjata.

9.65.28^c–30^c, pántam á puruspṛfham.

9.66.1^b: 9.23.1^c; 62.25^c; 63.25^c, abhí víçvāni kávyā.

9.66.1^c: 1.75.4^c, sákhā sákhībhya ídyāḥ.

9.66.4^b: 9.42.5^b, abhí víçvāni váryā.

9.66.7^c, dádhanō áksiti çrávaḥ: 1.40.4^b; 8.103.5^b, sá dhatte áksiti çrávaḥ.

9.66.10^c: 9.10.1^b, árvanto ná çravasyávaḥ.

9.66.11^a (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 áchā kóçaṁ madhuçcútam ásrgraṁ vāre avyáye,
 [ávavaçanta dhítayaḥ.]

9.19.4^a

9.107.12^d (Sapta Ṛsayah ; to Pavamāna Soma)
 prá soma devávitaye síndhur ná pipye árṇasā,
 añçóḥ páyasā madiró ná jágrvir áchā kóçaṁ madhuçcútam.

Cf. the pādas, abhi kóçaṁ madhuçcútam, under 9.23 4, and pári kóçaṁ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^a, pávante vāre avyáye.

9.66.11^c: 9.19.4^a, ávavaçanta dhítayaḥ.

9.66.12^c: 9.68.17^c, ágmān rtásya yónim á.

[9.66.13^a, prá ṇa indo mahé ráne: 9.44.1^a, prá ṇa indo mahé táne.]

9.66.13^{bc}: 9.2.4^{bc}, ápo arṣanti síndhavaḥ, yád góbbhir vāsaiṣyāse.

9.66.14^a: 9.61.29^a, ásyā te sakhyé vayām.

9.66.14^c: 9.31.6^c, indo sakhitvām uçmasi.

9.66.18^c, vṛṇimáhe sakhyāya: 4.41.7^d, vṛṇimáhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm; 9.85.7^c, páva-
 mānā abhy arṣanti suṣtutīm.

9.66.23^a: 9.37.3^a, sá marmṛjāná āyúbhiḥ.

9.66.24^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)
 pávamāna ṛtām brhác chukráṁ jyótir ajiñanat,
 kṛṣṇá támañsi jáñghanat.

10.89.2^d (Rebha Vāiçvāmītra ; to Indra)
 sá súryaḥ páry urú várānsy éndro vavṛtyád ráthyeva cakrá,
 átiṣṭhantam apasyām ná sárgaṁ kṛṣṇá támañsi tvīṣyā jaghāna.

Cf. Hillebrandt, Ved. Myth. i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvīryam.

9.66.28^c: 9.27.6^c, punāná índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvánó arṣati.

9.67.4^b (Kaçyapa; to Pavamāna Soma)

[indur hinvánó arṣati] tiró vārāṇy avyáyā,
hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Rṣayah; to Pavamāna Soma)

á soma suvánó ádriḥhis tiró vārāṇy avyáyā,

jáno ná purí camvòr viçad dhármḥ sádo váneṣu dadhiṣe.

Of. 9.62.8^b, tiró rómāṇy avyáyā, and 9.103.2^a, pári vārāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavítram açávaḥ.

9.67.9^a: 9.65.1^a, hinvánti sūram úsrayaḥ.

9.67.9^b: 9.50.3^c, pávamānam madhuçútam.

9.67.10^c–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^c; 100.5^b, pávasva soma dhárayā.

9.67.14^a: 9.17.14^a, á kaláçeṣu dhāvati.

9.67.16^b, índrāya mádhumattamaḥ: 9.12.1^c, índrāya mádhumattamāḥ; 9.63.19^c,
índrāya mádhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayánto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^c; 66.27^c, dádhat stotré suvíryam.

9.67.28^b: 1.91.17^b, sóma víçvebhír añçúbhiḥ.

9.67.29^c (Pavitra Āngirasa, or Vasiṣṭha, or both; to Pavamāna Soma)

úpa priyám pániḥnataṁ yúvanam āhutivídhām,
áganma bíbhtrato námaḥ.

10.60.1^c (Bāudha, or others; to Asamāti [Indra])

á jánam tveṣásamḥṛṣam máhīnānam úpastutam,

áganma bíbhtrato námaḥ.

9.67.31^{ab}, yáh pávamānír adhyéty íṣibhiḥ sám̐bhṛtaṁ rásam: 9.67.32^{ab}, páva-
mānír yó adhyéty, &c.

[9.68.7^d, nḥbhír yató vājam á darṣi sātāye: 5.39.3^d, á vājam darṣi sātāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)
pariprayāntaṃ vayyaṃ suṣaṃśādaṃ sōmaṃ maṇiṣā abhy ānūṣata stūbhah,
yó dhārāyā mādhumāṇ ūrmiṇa divā iyarti vācaṃ rayiṣāḥ āmartyah.

9.86.17^c (Śikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)
prā vo dhiyo mandrayúvo vipanyúvaḥ panasyúvaḥ saṃvāsaneṣv akramuḥ,
sōmaṃ maṇiṣā abhy ānūṣata stūbho 'bhī dhenávaḥ pāyasem açīrayaḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)
ayāṃ divā iyarti viçvam ā rájaḥ sōmaḥ punānāḥ kalāçeṣu sīdati,
adbhir gōbhīr mriyate ādribhiḥ sutāḥ punānā indur vārivo vidat priyām.

9.86.9^d (Akrṣṭāḥ, alias Māṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)
divó na sānu stanáyann acikradad, dyāuḥ ca yāsya pṛthivī ca dhārmabhiḥ,
§ 1.58.2^d

indrasya sakhyāṃ pavate vivévidat sōmaḥ punānāḥ kalāçeṣu sīdati.

9.96.23^d (Pratardana Dāivodāsi ; to Pavamāna Soma)
apaghnānn eṣi pavamāna çātrūn priyām ná jāró abhīgīta induh,
sīdan vāneṣu çakunó ná pátvā sōmaḥ punānāḥ kalāçeṣu sātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāno váyo dādhaç citrātamaṃ pavasva,
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāna ā pavasva pūyāmānaḥ svastī,
indram ā viça bṛhatā ráveṇa vardhāyā vācaṃ janāyā pūramdhiṃ.
10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)

ástavy agnīr narām suçévo vāiçvānarā ṛṣibhiḥ sōmagopāḥ,
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^a) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *ProL*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gōmad yāvamat suvīryam,
§ 8.93.3^b
yūyām hī soma pitāro māma sthāna divó mūrdhānaḥ prāsthita vayaskṛtāḥ.

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)
tvām nṛcākṣā asi soma viçvātāḥ pāvamāna vṛṣabha tā vi dhāvasi,
sā naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavasva vasuvid dhiraṇyavīt.

9.69.8^b, āçvāvad gōmad yāvamat suvīryam : 8.93.3^b, āçvāvad gōmad yāvamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvāprthivi prāvataṁ naḥ.

[9.70.3^b, ādābhyāso janūṣṭi ubhé ānu: 2.2.4^d, pāthó ná pāyúm jánasi ubhé ānu.]

[9.70.4^a, sá mrjyámāno daçābhiḥ sukármabhiḥ: 9.99.7^a, sá mrjyate sukármabhiḥ.]

[9.70.5^a, sá marmrjāná indriyāya dhāyase: 9.86.3^d, sómah punāná indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, jūṣṭo mitráya várūṇāya vāyāve. Added in proof.

9.70.9^b (Renu Vāiçvāmītra; to Pavamāna Soma)

pāvasva soma devāvītaye vīṣéndrasya hārdi somadhānam ā viça,
purā no bādhād duriatāti pāraya kṣetravid dhī diça āhā viprechaté.

9.108.16^a (Çakti Vāsiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça [samudrām iva sīndhavah.]

8.6.35^b

[jūṣṭo mitráya várūṇāya vāyāve] [divó viṣṭambhá uttamāh.]

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hārdy āviçān, under 9.60.3^c.

9.70.10^a (Renu Vāiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéndrasyendo jathāram ā pavasva,
nāvā ná sīndhum āti paṛṣi vidvāñ chūro ná yūdhyann āva no nidá spaḥ.

9.86.3^a (Akrṣṭāḥ, alias Maṣā Rṣigaṇāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vājam arṣa svarvīt kóçam divó ádrimātaram,
[vīṣā pavitre ádhi sáno avyāye] [sómah punāná indriyāya dhāyase.]

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6, 9.68 —Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣām rūpām kṛṇute várno asya: 1.95.8^a, tveṣām rūpām kṛṇuta
úttaram yāt.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nīdhūto ádrisūto barhīsi priyāḥ pátir gāvām pradīva índur rtvíyah,
púramdhivān mánuṣo yajñasádhanah gúcīr dhiyā pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Rṣigaṇāḥ; to Pavamāna Soma)

ayām matāvāñ chakunó yáthā hitó 'vye sasāra pávamāna ūrmīnā,
táva krátvā ródasi antará kave gúcīr dhiyā pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, aṅçúm duhanti stanáyantam áksitam: 1.64.6^d, utsám duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nābhā prthivyā dharūno mahó divó 'pām ūrmāu sīndhuṣv antár ukṣitāḥ,
indrasya vājro vṛṣabhó vibhūvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8^d (Akrṣṭāḥ, alias Maṣā Rṣigaṇāḥ; to Pavamāna Soma)

rājā samudrām nadyó ví gāhate 'pām ūrmīm sacate sīndhuṣu çritāḥ,
ádhy asthāt sānu pávamāno avyāyam nābhā prthivyā dharūno mahó
divāḥ.

9.86.21^d (The same)

ayám punāná uṣāso vi rocayad ayám sindhubhyo abhavad u lokakṛt,
ayám triḥ saptá duduhāná ācīram sómo hṛdé pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth* 1. 215, 357, iii. 48.

9.72.8^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

sá tú pavasva pári páṛthivam rája stotré cikṣann adhūnvatē ca sukrato,
mā no nīr bhāg vāsunaḥ sādanaspr̥ṣṭo rayīm piṣāṅgam bahulām vasīmahi.

9.107.24^a (Sapta Rṣayah; to Pavamāna Soma)

sá tú pavasva pári páṛthivam rájo divyá ca soma dhārmabhiḥ,
tvām viprāso matibhir vicakṣana ṣubhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mr̥jyāmānaḥ suhastya samudré vācam invasi,
rayīm piṣāṅgam bahulām puruspṛṣṭham pávamānābhy āṛsasi.

For 9.107.21^d cf. 9.85.7^c, 8^a

9.73.4^b (Pavitra Āṅgīrasa; to Pavamāna Soma)

sahāsradhārē 'va té sām asvaran divó náke mādhujiḥvā asaṣcātaḥ,
āśya spr̥ṣṭo ná ní miṣanti bhūmṇayaḥ padé-padé pācīnaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mādhujiḥvā asaṣcāto ^{venā duhanty ukṣānam giriṣṭhām,}
^{9.85.10^d}
apsú drapsām vāvrdhānām samudrá ā sindhor ūrmā mādhumantaṁ
pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG*. lxi. 473.

9.74.1^b, svār yád vājy āruṣāḥ sīsāsati: 9.7.4^c, svār vājī sīsāsati.

9.74.5^d: 1.92.13^c, yéna tokām ca tánayam ca dhāmahe.

9.74.9^b, ávyo vāram ví pavamāna dhāvati: 9.16.8^c, ávyo vāram ví dhāvasi;
9.28.1^c; 106.10^b; ávyo vāram ví dhāvati.

9.74.9^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcānāsya te rāsó ^{'vyo vāram ví pavamāna dhāvati,} ^{9.16.8^c}
sa mr̥jyāmānaḥ kavibhir madintama svādasvéndrāya pavamāna pitāye.

9.97.44^c (Parācāra Çaktya; to Pavamāna Soma)

mādhvaḥ súdam pavasva vásva útsam vīram ca na ā pavasvā bhāgam ca,
svādasvéndrāya pávamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2^{cd}, dādhati putráḥ pitrór apīcyaṁ náma tṛtīyam ádhi rocané diváh;
1.155.3^{cd}, dādhati putró 'varam páram pitúr náma tṛtīyam ádhi
rocané diváh.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādribhiḥ sutó matibhiḥ cānohitāḥ prarocāyan ródasī mātārā ḡcūciḥ,
rómāṇy ávyā samāya ví dhāvati mādhor dhārā pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

└urdhvó gandharvó ádhi náke asthād┐ víḡvā rūpā praticákṣaṇo asya,

10.123.7^a

└bhānūḥ ḡukrēṇa ḡocíṣā vy ádyāut┐ prārūrucad ródasī mātārā ḡcūciḥ.

10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā diváh pavate kṡtvyo ráso dákṣo devānām anumádyo nṡbhiḥ,
háriḥ srjánó átyo ná sátvabhir víthā pájānsi krṡute nadísiv á.

9.77.5^a (The same)

cákṡir diváh pavate kṡtvyo ráso mahān ádabdho várūṇo hurúḡ yaté,

ásāvi mitró vrjánēsv yajñíyó 'tyo ná yúthē vṡṡayúḡ kánikradat.

Cf. 9.84.5^c, dhanamjayáh pavate kṡtvyo rāsah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṡṡeva yúthā pári kóḡam arṡasy apām upáthe vṡṡabháḡ kánikradat,
sá índrāya pavase matsaríntamo yáthā jēṡāma samithé tvótayah.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná ḡubhrás tanvām mrjánó 'tyo ná sṡtvā sanāye dhānānām,

vṡṡeva yúthā pári kóḡam árṡan kánikradac camvòr á viveḡa.

9.97.32^c (Parāçara Çakṡya ; to Pavamāna Soma)

kánikradad ánu pánthām ṡtāsyā ḡukró ví bhāsy amṡtasyā dhāma,

sá índrāya pavase matsarāvān hinvānó vācam matibhiḡ kavínām.

In the repeated pāda 9.76.5^c, 9.97.32^c the latter version with matsarāvān for matsarintamah is metrically inferior, a modulated tristubh line for an original jagatī. I do not believe that we should correct to matsarāvan as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eṡā prá kóḡe madhumān acikradad índrasyā vājro vāpuṡo vāpuṡarah,
abhím ṡtāsyā sudúghā ḡṡṡaḡcúto vāḡrá arṡanti páyaseva dhenávaḡ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutih)

abhí tvā sindho ḡḡum ín ná mātáro vāḡrá arṡanti páyaseva dhenávaḡ,

rājaeva yúdhvā nayasi tvām ít sícāu yád āsām ágram pravátām ínākṡasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prá rájá vācam janáyann asiṡyadat : 9.86.33^d ; 106.12^c, punānó vācam janáyann asiṡyadat (9.86.33^d, úpavasuh).]

[9.78.1^d, ḡuddhó devānām úpa yāti níṡkṡtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^d, pátir janínām úpa, &c.

9.78.5—] *Part 1: Repeated Passages belonging to Book IX* [452

9.78.5^d, urvīm gávyūtim ábhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gávyūtim ábhayaṁ kṛdhi naḥ.

[7.79.1^d, aryó naçanta sániçanta no dhíyaḥ: 10.133.3^b, aryó naçanta no dhíyaḥ.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)
tām tvā hastīno mādhumantam ádribhir duhānty apsú vṛṣabhām dáça kṣípaḥ,
índraṁ soma mādāyan dāívyam jānam sīndhor ívormīḥ pávamāno arṣasi.

9.84.3^d (Prajāpati Vācya; to Pavamāna Soma)
á yó góbhiḥ srjyāta ósadhīṣv á devānām sumná íṣāyann úpāvasuḥ,
á vidyúta pavate dhārāyā sutá índraṁ sómo mādāyan dāívyam jānam.

For 9.84.3 cf. Hillebrandt, *Ved Myth.* 1. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantam āsādam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{cd} (Pavitra Āṅgīrasa; to Pavamāna Soma)
havir haviṣmo māhi sādma dāívyam nábho vásānaḥ pári yāsy adhvarám,
rājā pavitraratho vājam āruhaḥ sahāsrabhrṣṭir jayasi çrávo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)
ún mādhma ūrmir vanānā atīṣṭhipad apó vásāno mahiṣó ví gāhate,
rājā pavitraratho vājam āruhat sahāsrabhrṣṭir jayati çrávo bṛhāt.

[9.84.1^b, apsá índrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, índuḥ síṣakty uṣāsam ná sūryaḥ: 1.56.4^d, índraṁ síṣakty uṣāsam, &c.]

9.84.3^d, índraṁ sómo mādāyan dāívyam jānam: 9.80.5^c, índraṁ soma mādāyan dāívyam jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cákrir) divāḥ pavate, &c.]

[9.85.5^b, vy ávyāyam samāyā vāram arṣasi: 9.97.56^d, ví vāram ávyam samāyāti yāti.]

9.85.7^c, pávamānā abhy arṣanti suṣṭutīm: 9.62.3^b, abhy arṣanti suṣṭutīm;
9.66.22^b, abhy arṣati suṣṭutīm.

[9.85.9^b, árturacad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvānaró ví divó, &c.]

[9.85.9^c, rājā pavītram áty eti róruvat: 9.86.7^d, víṣā pavītram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujiḥvā asaçcātaḥ.

[9.85.10^b, venā duhanty ukṣānam giriṣṭhām: 9.95.4^b, añçūrṁ duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparnām upapaptivānsam giro venānām akrpanta pūrvih,
 ḡḡum rihanti matāyaḥ pānipnatam hiranyāyaḥ ḡakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaḥ vṡṡā vāneṣv āva cakradad dhāriḥ,
 sām dhitāyo vāvaḡanā anūṡata ḡḡum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, anḡum rihanti matāyaḥ pānipnatam —For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvó gandharvó ádhi nāke asthād viḡvā rūpā praticākṡāṇo asya,
 bhānūḥ ḡukreṇa ḡocīṡā vy ādyāut prārūrucad ródasi mātārā ḡúciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvó gandharvó ádhi nāke asthāt pratyāñ citrá bíbhrad asyāyudhāni,
 vāsāno átkam surabhīm dṡṡe kām svār ná nāma janata priyāni.] 6.29.3^{cd}

10.123.8^c (The same)

drapsáh samudráṃ abhí yáj jigāti páḡyan ḡdhrasya cákṡasā vídharman,
 bhānūḥ ḡukreṇa ḡocīṡā cakānás tṡṡiye cakre rájasi priyāni.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenbeig, Prol., 253, cf. under 9.68.10.

9.85.12^d, prārūrucad ródasi mātārā ḡúciḥ : 9.75.4^b, prarocāyan ródasi, &c.

9.86.3^a, átyo ná hiyāno abhí vājam arṡa : 9.70.10^a, hitó ná sáptir abhí vājam arṡa.

9.86.3^c (Akrṡṡāḥ, alias Māṡā Rṡiganāḥ ; to Pavamāna Soma)

átyo ná hiyāno abhí vājam arṡa, svarvit kócam divó ádrimātaram, 9.70.10^a
 vṡṡā pavitre ádhi sāno avyāye sómaḥ punāná indriyāya dhāyase.] cf. 9.70.5^a

9.97.40^c (Parāḡara ḡaktya ; to Pavamāna Soma)

ákrān samudráḥ prathamé vídharmañ janāyan prajā bhúvanasya rájá,
 vṡṡā pavitre ádhi sāno ávye brhāt sómo vāvrdhe suvāná induh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sómaḥ punāná indriyāya dhāyase : 9.70.5^a, sá marmrjanā indriyāya dhāyase.]

[9.86.7^b, sómo devānām úpa yāti niṡḡtām : 9.78.1^d, ḡuddhó devānām, &c.]

Cf. 9.86.32^d, pátir jáninām úpa, &c.

[9.86.7^d, vṡṡā pavítram áty eti róruvat : 9.85.9^c, rájá pavítram, &c.]

9.86.8^d : 9.72.7^d, nábhā pṡṡhivýā dharūṇo mahó divāḥ.

9.86.9^a : 1.58.2^d, divó ná sānu stanáyann acikradat.

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāṣeṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāṣeṣu sātta.

9.86.18^d: 9.72.4^d, çúeir dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaṁ maṇiṣā abhy ānūṣata stubhaḥ.

9.86.19^d, indrasya hārdy āviçān maṇiṣibhiḥ: 9.60.3^c, indrasya hārdy āviçān.

9.86.21^d: 9.72.7^d, sómo hṛdé pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānó nirṇījam haryatāḥ kavīḥ: 9.14.5^c; 107.24^d, gāḥ kṛṇvānó ná nirṇījam.

9.86.29^c (Pṛṇayah, alias Ajā Rṣigaṇāḥ; to Pavamāna Soma)
tvām samudró asi viçvavít kave távemāḥ páñca pradīço vídharmaṇi,
tvām dyām ca pṛthivīm cāti jabhriṣe táva jyótiṣi pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasūnū Kāçyapāu; to Pavamāna Soma)
tvām dyām ca mahivṛata pṛthivīm cāti jabhriṣe,
prāti drāpim amuñcathāḥ pávamāna mahitvanā.

There can be no doubt that the single tristubh páda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pádas by inserting mahivṛata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, túbhyemā víçvā bhúvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çicurn rihanti matáyaḥ pānipnatam; 9.86.46^c, añçum, &c.

9.86.33^d (Atrayah; to Pavamāna Soma)
rájá síndhūnām pavate pátir divá rtásya yāti pathibhiḥ kánikradat,
sahásradharāḥ pári śicyate hárīḥ punānó vācam janáyann upāvasuḥ.

9.106.12^c (Agni Caksuṣa; to Pavamāna Soma)
ásarji kalāṣān abhí l milhé sáptir ná vājayúḥ, 9.106.12^b
punānó vācam janáyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated páda cf. also 9.78.1^a, prá rájá vācam janáyann asiṣyadat.

9.86.35^b, çyenó ná vánsu kalāṣeṣu sīdasi: 9.38.4^b, çyenó ná vikṣú sīdati; 9.57.3^c, çyenó ná vánsu sīdati.

9.86.35^d (Atrayah; to Pavamāna Soma)
iṣam ūrjam pavamānābhy arṣasi çyenó ná vánsu kalāṣeṣu sīdasi, 9.38.4^b
indrāya mādva mádyo madaḥ sūtó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)
l indrasya hārdi somadhānam ā viça, l samudrām iva síndhavaḥ, 9.70.9^b; b: 8.6.35^b
l juṣṭo mitráya várunāya vāyāve, l divó viṣṭambhá uttamāḥ. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) nah pavasva vásumad dhīraṇyavat.

9.86.40^{cd}: 9.83.5^{cd}, rájá pavitraratho vájam áruhat (9.83.5, áruhah) sahásra-bhr̥ṣṭir jayati (9.83.5, jayasi) çrávo bṛhát.

9.86.44^a, vipaçeite pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, añçúm rihanti matáyah pánipnatam: 9.85.11^c; 86.31^d, ççum rihanti, &c.]

9.87.9^c, pūrvīr īṣo bṛhatīr jiradāno: 6.1.12^c, pūrvīr īṣo bṛhatīr āreaghāh.

9.88.1^a: 7.29.1^a, ayám sóma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suvīryasya pátayah syāma.

[9.90.3^d, ásalhah sáhvān pṛtanāsu çátrūn: 6.19.8^c; 8.60.12^a, yéna vánsāma pṛtanāsu çátrūn (8.60.12^a, çárdhatah).]

9.90.5^c (Vasiṣṭha Maitrāvāruni; to Pavamāna Soma)

mátsi soma várūnaṁ mátsi mitráṁ mátsīndram indo pavamāna viṣṇum,
mátsi çárdho mārutaṁ mátsi devān mátsi mahám indram indo mādāya.

9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)

mátsi vāyúm iṣṭāye rádhase ca mátsi mitrávárūṇā pūyamānah,
mátsi çárdho mārutaṁ mátsi devān mátsi dyāvaprthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, abhí mitrávárūṇā pūyamānah.

[9.91.1^c, dáça svásāro ádhi sāno ávye: 9.92.4^c, dáça svadhábhīr ádhi sāno ávye.]

[9.92.4^b, víçve devás tráya ekādaçásah: 8.57 (Vāl. 9).2^d, yuvám devás, &c.]

[9.92.4^c, dáça svadhábhīr ádhi sāno ávye: see next prec. item but one.]

[9.92.6^a, pári sádmeva paçumānti hótā: 9.97.1^d, mitéva sádma paçumānti hótā.]

9.95.2^b: 2.42.1^b, iyarti vácam aritéva nāvam. Omitted by mistake under 2.42.1^b

[9.95.4^b, añçúm duhanty ukṣāpaṁ girīṣṭhām: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suvīryasya pátayah syāma.

9.96.3^{ab} (Pratardana Dāivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapānah,
kr̥vānn apó varṣāyan dyám utémām urór á no varivasyā punānāh.

9.97.27^{ab} (Mr̥ṣika Vasiṣṭha; to Soma Pavamāna)

evā deva devátāte pavasva mahé soma psárase devapānah,
mahāç cid dhí ṣmási hitāh samaryé kr̥dhí suṣṭhāné ródāsi punānāh.

9.96.5^b: 8.36.4^a, janitā divo janitā prthivyāh.

9.96.6^d, 17^d, sōmah pavītram āty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

pāri priyāh kalāṣe devāvāta indrāya sōmo rāṇyo mādāya,

sahāsradhārah ṣatāvāja indur vājī ná sāptih sāmanā jigāti.

9.110.10^c (Tryarūṇa and Trasadasyu ; to Soma Pavamāna)

sōmah punānó avyāye vāre ṣiṣur ná krīṇan pāvamāno akṣāh,

sahāsradhārah ṣatāvāja induh.

[9.96.16^c, abhi vājāṃ sāptir iva ṣravasyā : 1.61.5^a, asmā id u sāptim iva ṣravasyā.]

9.96.17^a (Pratardana Dāivodāsi ; to Pavamāna Soma)

ṣiṣum jajñānām haryatām mrjanti ṣumbhānti vāhniṃ marūto gaṇéna,

kavīr gṛbhiḥ kāvyeṇā kavīḥ sán [sōmah pavītram āty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiṣvarayaḥ ; to Pavamāna Soma)

ṣiṣum jajñānām hāriṃ mrjanti pavitre sōmah devébhya indum.

This is one of the few cases in the Rīg-Veda in which a tristubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. 1. 352 ; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vṛṣeva yūthā pāri kōṣam ārṣan : 9.76.5^a, vṛṣeva yūthā pāri kōṣam arṣasi.

9.96.23^d, sōmah punānāḥ kalāṣeṣu sāttā : 9.68.9^b ; 86.9^d, sōmah punānāḥ kalāṣeṣu sīdati.

[9.97.1^d, mitēva sādma paṣumānti hōtā : 9.92.6^a, pāri sādmeva paṣumānti hōtā.]

[9.97.5^a, indur devānām ūpa sakhyām āyān : 4.33.2^c, ād id devānām ūpa sakhyām āyan.]

[9.97.5^b, sahāsradhārah pavate mādāya : 9.101.6^a, sahāsradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ : 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ādhi (19 pāri) ṣpūnā dhanva sāno āvye.

[9.97.24^c, dvitā bhuvad rayipāti rayinām : 1.60.4^d ; 72.1^c, agnīr bhuvad, &c.]

9.97.27^{ab}, evā deva devātāte pavasva mahé soma psārāse devapānāḥ : 9.96.3^{ab}, sā no deva devātāte pavasva mahé soma psārāsa indrapānāḥ.

[9.97.30^c, pitūr ná putrāḥ krátubhir yatānāḥ : 1.68.9, 10^a pitūr ná putrāḥ krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarīntamah.

9.97.36^a : 9.68.10^a, evā nah soma pariṣicyāmānah.

9.97.39^c : 1.62.2^c, yēnā nah pūrve pitārah padajñāh.

9.97.40^c, vīṣā pavitre ādhi sāno āvyē : 9.86.3^c, vīṣā pavitre ādhi sāno avyāye.

[9.97.42^b, 49^b, mātasi (9.97.49^b, abhi) mitrávárūṇa pūyāmānah.

9.97.42^c 9.90.5^c, mātasi çárdho mārutam mātasi devān.

9.97.44^c, svādasvéndrāya pávamāna indo : 9.74.9^d, svādasvéndrāya pavamāna pítāye.

[9.97.46^d, kámo ná yó devayatām ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devo ná yáh savitā satyāmanmā.

[9.97.49^d, abhíndram vīṣaṇam vājrabāhum : 7.23.6^a, evéd indram, &c.]

[9.97.56^b, somo viçvasya bhúvanasya rájá : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 5.85.3^c, téna viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.]

[9.97.56^d, ví váram ávyam samáyāti yāti : 9.85.5^b, vy ávyāyam samáyā váram arṣasi.]

9.98.1^c : 9.64.25^c, indo sahásrabharnasam.

9.98.4^b : 1.84.7^b, vásu mártaya dāçúṣe.

See under 1.45.8^d for other similar pádas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyám indrasya kámyam.

9.98.10^a : 9.11.8^a ; 108.15^a, indrāya sóman pátave.

9.99.6^a, sá punāno madíntamah : 9.50.5^a, sá pavasva madintama.

9.99.6^b : 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mrjyate sukármabhih ; 9.70.4^a, sá mrjyamāno daçábhīh sukármabhih.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyah sutáh.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nřbhīr yató ví nřyase.

9.99.8^{ed}. 9.63.2^{bc}, indrāya matsarīntamah (or, °maç) camúṣv á ní sídasi.

9.100.1^b : 1.18.6^b ; 9.98.6^c, priyám indrasya kámyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, soma dvibārhasam rayim.

9.100.2^d, 8^d, viçvāni dāçūṣo grhé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhārayā.

9.100.5^c: 9.1.1^c, indrāya pátave sutáh.

9.100.5^d (Rebhasunū Kaçyapāu; to Pavamāna Soma)

krátve dāksāya naḥ kave ṽpávasva soma dhārayā,

ṽindrāya pátave sutoḥ, mitráya várunāya ca.

9.1.1^b

9.1.1^c

10.85.17^b (Sūryā Savitri; to Devāh)

sūryāyāi devébhyo mitráya várunāya ca,

yé bhūtāsya prāçetasa idām tébhya 'karam námaḥ.

9.100.6^a, pávasva vājasātamaḥ: 9.43.6^a; 107.23^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsām jātām ná dhenávaḥ: 6.45.28^c, vatsām gāvo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.5^b, pávamāna vidharmani.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támāñsi jigñase.

9.100.9^{ab}, tvām dyām ca mahivrata prthivīm cáti jabhriṣe: 9.86.29^c, tvām dyām ca prthivīm cáti jabhriṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayām puṣā rayir bhágah: 8.31.11^a, áitu puṣā rayir bhágah.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yāḥ páñca carṣaṇír abhí; 5.86.2^c, yā páñca carṣaṇír abhí.

9.101.10^b (Andhigu Çyavāçvi; to Pavamāna Soma)

sómah pavanta indavo 'smábhyaḥ gātuvittamāḥ,

mitráḥ suvānā arepāsaḥ svādhyāḥ svarvidāḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaḥ gātuvittamo ṽdevébhyo mádhumattamaḥ,

sahásraḥ yāhi pathibhiḥ kánikradat.

9.100.6^d

9.101.12^a: 9.22.3^a, eté pūtā vipaçcītaḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómāso dādhyāçiraḥ.

9.101.15^b, ví yás tastámbha ródasi: 7.86.1^b, ví yás tastámbha ródasi cid urvī.

9.101.16^a (Prajāpati; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye ádhi tvaci,

ḥkánikradad vīśā hāriḥ, indrasyābhy eti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āṅgīrasa; to Pavamāna Soma)

eśā syā dhārāya sūtó vvyo várebhiḥ pavate madántamaḥ,

krīlann ūrmir apām iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vīśā hāriḥ: 9.2.6^a, ácikradad vīśā hāriḥ.]

9.102.5^b: 1.19.3^b, víçve devāso adrúhaḥ.

9.102.7^b: 1.142.7^c; 5.5.6^b; 10.59.8^b, yahvī ṛtāsya mātārā; 9.33.5^b, yahvī
ṛtāsya mātārāḥ.

[9.103.2^a, pári várāṇy avyáyā: 9.67.4^b; 107.10^b, tiró várāṇy, &c.]

9.103.2^b (Dvita Aptya; to Pavamāna Soma)

ḥpári várāṇy avyáyā, góbbhir añjānó arṣati,

trī śadhástṥa punānāḥ kṛṇute hāriḥ.

cf. 9.103.2^a

9.107.22^d (Sapta Rsayah; to Pavamāna Soma)

mrjānó vāre pávamāno avyáye ḥvīśāva cakrado vāne,

devānām soma pávamāna niṣkṛtām góbbhir añjānó arṣasi.

9.7.3^b

[9.103.3^a, pári kóçam madhuçútām: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devébhyah sūtāḥ.

9.103.6^c, vyānaçih pávamāno ví dhāvati: 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a: 1.22.8^a, sákhāya ā ní śidata.

9.104.2^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ srjātā gayasádhanam,

devāvyām mādām abhi dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)

sám vatsá iva mātṛbhir indur hinvānó ajyate,

devāvīr mado matībhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yáthā mitráya várūṇāya çántamaḥ: 1.136.4^a, ayām mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīṇam: 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2—] *Part 1: Repeated Passages belonging to Book IX* [460

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, índrāya pavate sutáh ; 9.62.14^c ; 107.17^a, índrāya pavate madaḥ.

9.106.3^a : 9.10.1^a, asyéd índro mádeṣv á.

9.106.4^b : 8.91.3^d, índrāyendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam çúsmam á bhara svarvídā : 9.29.6^c, dyumántam çúsmam á bhara.

9.106.5^b : 9.65.13^b, pávasva viçvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ : 9.101.10^b, asmábhyaṁ gātuvittamaḥ.

9.106.6^b : 9.100.6^d, devébhyo mádhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhūrābhir újasā

9.106.10^b : 9.28.1^c, ávyo váraṁ ví dhāvati ; 9.16.8^c, ávyo váraṁ ví dhāvasi ;
9.74.9^b, ávyo váraṁ ví pavamāna dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne kríḷantam átyavim.

9.106.12^b (Agni Cakṣuṣa ; to Pavamāna Soma)

ásarji kalāçāṁ abhí mīḷhé sáptir ná vājayúḥ,

punānó vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Rṣayah ; to the same)

sá māmrije tiró áṇvāni meṣyò mīḷhé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo víprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence áṇvāni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punānó vácāṁ janáyann asiṣyadat : 9.86.33^d, punānó vácāṁ janáyann úpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryatò háriḥ.

[9.107.1^d, suṣáva sómam ádribhiḥ : 4.45.5^d, sómam suṣáva mádhumantam ádribhiḥ.]

9.107.4^a : 9.63.28^a, punánāḥ soma dhárayā.

9.107.4^d : 8.61.6^b, útso deva hiraṇyáyaḥ.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryam rohaya diví ; 1.7.3^b, á súryam rohayaḍ diví.

9.107.10^b: 9.67.4^b, tiró várāṇy avyáya.

9.107.11^b: 9.106.12^b, mīlhé sáptir ná vājayūh.

9.107.12^d: 9.66.11^a, áchā kócam madhuçútam.

9.107.14^{ab}: 9.23.4^{ab}, abhí sómāsa āyāvah pávante mádyam mádam.

9.107.14^c, samudrásyádhi viṣṭápi manīṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrásyádhi viṣṭápi; 8.34.13^b, samudrásyádhi viṣṭápaḥ.

9.107.15^d: 9.21.1^c, matsarásah svarvídaḥ

9.107.15^b (Sapta Ṛṣayah; to Pavamāna Soma)

tárat samudráṁ pávamāna ūrminā rájā devá ṛtām bṛhát,
árṣan mitrásya várūṇasya dhármaṇā prá hinvána ṛtām bṛhát.

9.108.8^d (Ūrdhvasadman Āṅgiraśa; to the same)
sahásradhāraṁ vṛṣabhām payovídhāṁ priyām devāya jánmane.
ṛténa yá ṛtájāto vivāvṛdhé rájā devá ṛtām bṛhát.

9.107.17^a: 9.62.14^c, índrāya pavate mádaḥ; 9.6.7^b; 106.2^b, índrāya pavate sutáh.

9.107.17^d: 9.63.17^a, tám i mrjanty āyāvah.

9.107.21^c, rayīm piçāṅgam bahulām puruspṛham: 9.72.8^d, rayīm piçāṅgam bahulām vasīmahi.

9.107.22^b, víṣṭāva cakrado váne: 9.7.3^b, víṣṭāva cakradad váne.

9.107.22^d, góbhir añjanó arṣasi: 9.103.2^b, góbhir añjanó arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye;
9.100.6^a, pávasva vājasátamah.

9.107.24^a: 9.72.8^a, sá tú pavasva pári párthivam rájah.

9.107.25^a: 9.63.25^a, pávamānā asṛkṣata.

9.107.26^b: 9.30.2^a, índur hiyanáh sotṛbhūh.

9.107.26^d: 9.14.5^c, gáh kṛṇvāno ná nirṇijam; 9.86.26^c, gáh kṛṇvāno nirṇijam
haryatáh kavíh.

9.108.1^a: 9.64.22^b; 108.15^c, pávasva mádhumattamah.

9.108.5^b, ávyo vārebhiḥ pavate madíntamah: 9.101.16^a, ávyo vārebhiḥ pavate.

[9.108.6^d, varmíva dhr̥ṣṇav á ruja: 8.73.18^a, púram na dhr̥ṣṇav, &c.]

9.108.8—] *Part 1: Repeated Passages belonging to Book IX* [462

9.108.8^d: 9.107.15^b, rájā devá ṛtām brhát.

9.108.15^a: 9.11.8^a; 98.10^a, índrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumattamaḥ.

9.108.16^a: 9.70.9^b, índrasya hárdi somadhānam á viṣa.

9.108.16^b: 8.6.35^b; 92.22^b, samudrām iva síndhavaḥ.

9.108.16^c: 9.70.8^c, jústo mitráya várūṇāya vāyāve.

9.108.16^d, divó viṣṭambhá uttamāḥ: 9.86.35^d, divó viṣṭambhá upamó vicakṣaṇāḥ.

9.109.12^a, ṣiṣum jajñānām hárīm mrjanti: 9.96.17^a, ṣiṣum jajñānām haryatām mrjanti.

9.109.22^b, ṣrīṇānn ugró riṇānn apāḥ: 8.32.2^c, vādhrd ugro riṇānn apāḥ.

9.110.9^b, imá ca víṣvā bhúvanābhī majmánā: 2.17.4^a, ádhā yó víṣvā bhúvanābhī majmánā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ ṣatāvāja índuḥ.

9.111.3^e, índram jáitraya harṣayan: 8.15.13^c, índram jáitraya harṣayā ṣáṇpátim.

9.112.1^e–4^e: 113.1^e–11^e; 114.1^e–4^e, índrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, táttra máṁ amṛtām krdhi.

9.114.4^d (Kaṣyapa Mārīca; to Soma Pavamāna)

yát te rājañ chṛtām havís téna somābhī rakṣa naḥ,

arātivá má nas tārin mó ca naḥ kíṁ canāmamad, ^{8.91.3^d} ~~8.91.3^d~~ índrāyendo pári srava.

Pāda d is almost identical with the refrain, mó ṣu te kíṁ canāmamat, 10.59.8^c, 9^f, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, véṣi hotrám utá potráṁ jánānām: 1.76.4^c, véṣi hotrám utá potráṁ yajatra.

10.2.2^d: 2.3.1^d, devó devān yajatv agnir árhan.

10.2.4^a, yád vo vayám pramināma vratāni: 8.48.9^c, yát te vayám pramināma vratāni.

10.4.2^d, antár mahāñç carasi rocanéna: 3.55.9^b, antár mahāñç carati rocanéna.

10.4.7^d (Trita Āptya; to Agni)

bráhma ca te jātavedo námaç ceyám ca gíḥ sádám id várdhanī bhūt,
rákṣā ño agne tánayāni toká rákṣotá nas tanvò áprayuchan.

10.7.7^d (Trita Āptya; to Agni)

bhávā no agne 'vitótá gopá bhávā vayaskíḍ utá no vayodháh,
rásvā ca naḥ sumaho havýádātiṁ trásvotá nas tanvò áprayuchan.

10.5.2^c (Trita Āptya; to Agni)

samānām niḷám vṛṣaṇo vásānāḥ sām jagmire mahiṣá árvatībhih,
ṛtásya padám kaváyo ní pānti gúhā námāni dadhire párāni.

10.177.2^b (Pataṁga Prajāpatya; Māyābhedaḥ)

pataṁgó vácam mánasā bibharti tām gandharvó 'vadaḍ gárbhe antáh,
tām dyótamānām svaryām maníṣām ṛtásya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98; ii. 76, iii. 224, 233; for 10.177 2, Bergaigne i. 285, 291; iii. 67, 224, 242; Hillebrandt, Ved Myth. i. 351, 433; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñānó hávyo babhútha: 8.96.21^b, sadyó jajñānó hávyo babhuva.

[10.6.7^c, tām te deváso ánu kétam āyan: 4.26.2^d, máma deváso, &c.]

10.7.2^c: 1.163.7^c, yadā te mártō ánu bhógam ānat.

[10.7.5^d, vikṣú hótāraṁ ny āśādayanta: 3.9.9^d = 10.52.6^d, ād id dhótāraṁ, &c.]

10.7.7^d, trásvotá nas tanvò áprayuchan: 10.4.7^d, rákṣotá nas, &c.

10.8.1^b: 6.73.1^d, á ródasi vṛṣabbhó roraviti.

10.8.1^d, apām upāsthe mahiṣo vavardha: 10.45.3^d, apām upāsthe mahiṣā
avardhan. Added in proof.

10.9.5^a, īcānā vāryāṇām: 1.5.2^b; 24.3^b, īcānaṁ vāryāṇām; 8.71.13^b, īce yó
vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyók ca sūryaṁ dṛṣé.

10.9.8 = 1.23.22

10.9.9 = 1.23.23.

10.10.2^b (Yama Vāivasvata; to Yamī)

nā te sākṣā sakhyāṁ vaṣṭy etāt sālakṣmā yád viṣurūpā bhāvāti,
[mahās putráso ásurasya virāḥ] divó dhartāra urviyā pari khyan. 4^{or} cf. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agni)

durmāntv ātrāmítasya nāma sālakṣmā yád viṣurūpā bhāvāti,
yamasya yó manávate sumāntv ágne tám iṣva pāhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, II. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, I. 90; II. 98, note, and cf. Oldenberg, *Prol.* p. 232.

[10.10.2^c, mahās putráso ásurasya virāḥ. 3.53.7^b; 10.67.2^b, divás put-
ráso ásurasya virāḥ.]

10.10.5^b: 3.55.19^a, devás tvāṣṭā savitā viṣvārūpah.

[10.10.5^c, nákir asya prá minanti vratāni: 1.69.7^a, nákiṣ ṭa etā vratā minanti.]

[10.10.6^b, ká im dadarṣa ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhá veda ká
ihá prá vocat.]

10.10.6^c, bṛhán mitrásyā vāruṇasya dhāma: 2.27.7^c, bṛhán mitrásyā vāruṇasya
cārma.

Cf. under 1.152 4^d

10.10.13^d, 14^b, pári śvajāte líbujeva vṛkṣám.

10.11.5^b, hótṛābhir agne mānuṣaḥ svadhvarāḥ: 2.2.8^c, hótṛābhir agnir mānuṣaḥ
svadhvarāḥ.

10.11.8^b, deví devēṣu yajatā yajatra: 4.56.2^a, deví devēbhir yajaté yājatrāḥ;
7.75.7^b, deví devēbhir yajatí yājatrāḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṇrudhī no agne sādane sadhāsthe yuksvā rātham amṛtasya dravitnūm,
ā no vaha rōdasī devāputre mākir devānām āpa bhūr ihā syāh.

10.12.6^b: 10.10.2^b, sālakṣmā yād viṣurūpā bhāvāti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmīn yajñe barhiṣy ā niśādyā.

10.14.6^{cd}, tēsām vayām sumatāu yajñīyānām āpi bhadre sāumanasē syāma:
3.1.2.1^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.13.1.7^{cd}, tāsya vayām sumatāu
yajñīyasyāpi bhadre sāumanasē syāma.

10.14.14^b: 1.15.9^b, juhōta prā ca tiṣṭhata.

[10.14.14^d, dīrghām āyuh prā jivāse: 10.18.6^d, dīrghām āyuh karati jivāse vah.]

Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, āthā nah čām yōr arapō dadhāta: 10.37.11^d, tād asme čām yōr arapo
dadhātana.]

10.15.5^c: 6.49.1^c, tā ā gamantu tā ihā ṇruvantu.

10.15.6^d: 7.57.4^d, yād va āgaḥ puruṣātā kārāma.

10.15.10^b, indreṇa devāih sarātham dādhanāh: 3.4.11^b = 7.2.11^b, indreṇa devāih
sarātham turébhih; 5.11.2^c, indreṇa devāih sarātham sā barhiṣi.

10.15.14^b, mādhye divāḥ svadhāyā mādāyante: 1.108.12^b, mādhye divāḥ
svadhāyā mādāyethe. o

[10.16.8^d, tāsmin devā amṛtā mādayantām: 3.4.11^d = 7.2.11^d, svāhā devā, &c.]

10.17.8^c, āsādyāsmīn barhiṣi mādayasva: 6.52.13^d, āsādyāsmīn barhiṣi mādaya-
dhvam; 6.68.11^d, āsādyāsmīn barhiṣi mādāyethām.

10.17.9^d, rāyās pōsam yājamāneṣu dhehi: 8.59 (Vāl.11).7^b, rāyās pōsam yāja-
māneṣu dhattam; 10.122.8^c, rāyās pōsam yājamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yōnim ānu saṁcārantam (3.33.3^d, saṁcārantī);
1.146.3^d, samānām vatsām abhi saṁcārantī.]

[10.18.6^d, dīrghām āyuh karati jivāse vah: 10.14.14^d, dīrghām āyuh prā jivāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mānaḥ.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya māno dākṣam utā krātum, cf. 9.4.3^a

ādha te sakhyē āndhaso vī vo māde rāṇan gāvo nā yāvase vīvakṣase. 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratīka form as an introduc-
tory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161,
231, 237, 511.—For āpi vātaya see Max Muller, SBE. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīṣām ūrjo napād amṛtebhih sajōṣāḥ,
gīra ā vaksat sumatīr iyānā īṣam ūrjam suksitīm viçvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vaksāthāya vamrakāḥ paḍbhīr ūpa sarpaḍ indram,
sā iyānāḥ karati svastīm asmā īṣam ūrjam suksitīm viçvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* 11. 226, for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtāraṁ tvā vṛṇmahe.

10.21.1^d, çrām pāvakāçocisaṁ vīvakṣase: 3.9.8^b; 8.43.31^b; 102.11^a, çrām
pāvakāçocisaṁ.

10.21.3^d, viçvā ādhi çriyo dhiṣe vīvakṣase: 2.8.5^c, viçvā ādhi çriyo dadhe;
10.127.1^c, viçvā ādhi çriyo 'dhita.

[10.21.6^a, tvām yajñēsv īlate: 8.11.1^c, tvām yajñēsv īdyah.]

[10.21.6^b, āgne prayaty ādhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēsv rtvijam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çocīṣā.

10.22.2^d: 1.25.15^b, yāçaç cakrē āsāmy ā.

[10.22.8^d, vādhar dāsāsya dambhaya: 8.40.6^c, ojo dāsāsya dambhaya.]

10.22.15^a: 2.11.11^a, pibā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

pibā-pibéd indra çūra sómam, mā riṣaṇyo vasavāna vásuḥ sán, 2.11.11^a
utā trāyasva gr̥ṇatō maghōno mahāç ca rāyō revātas kṛdhi nah.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra túbhyaṁ çañsi dá nṛbhyo nṛṇām çūra çāvah,
tébhir bhava sākṛatur yeṣu cākānn utā trāyasva gr̥ṇatā utā stīn.

10.23.2^b, índro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā ma-
ghāvā, &c.]

[10.23.4^d, úd id dhūnoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, indra sómam imām piba: 8.17.1^b, indra sómam pibā imām.]

Cf. under 1.84 4

10.24.1^c, asmé rayīm ní dhārāya ví vo máde: 1.30.22^a, asmé rayīm ní dhārāya.

10.24.2^d, *ṣréṣṭham no dhehi vāryam vīvakṣase*: 3.21.2^d, *ṣréṣṭham no dhehi vāryam*.

10.25.1^{ab}, *bhadraṁ no āpi vātaya māno dākṣam utā krātum*: 10.20.1, *bhadraṁ no āpi vātaya mānah* (quasi *pratīka*).

[10.25.1^b, *māno dākṣam utā krātum*: 9.4.3^a, *sānā dākṣam*, &c.]

10.25.1^d, *rāṇan gāvo nā yāvase vīvakṣase*: 5.53.16^b, *rāṇan gāvo nā yāvase*.

10.25.5^a (Vimada Āindra, or others; to Soma)

tāva tyé soma ṣaktibhir nīkāmāso vy īṇvire,

gṛtsasya dhīrās tāvaso ví vo mādē vrajām gómantam aṣvīnam vīvakṣase.

10.62.7^b (Nābhānediṣṭha Mānava; to Viṣve Devāh)

īndreṇa yujā nīḥ srjanta vāghāto vrajām gómantam aṣvīnam,

sahāsraṁ me dādato aṣṭakarnyāḥ ṣrāvo devésv akrata. 8.65.12^c

10.25.7^a: 1.91.8^a, *tvām naḥ soma viṣvátah*.

10.25.7^d, *mā no duḥṣāṁsa īcatā vīvakṣase*: 1.23.9^c; 7.94.7^c, *mā no duḥṣāṁsa īcata*; 2.23.10^c, *mā no duḥṣāṁso abhidipsúr īcata*.

10.26.9^d: 8.43.22^c, *imām naḥ ṣṇavad dhāvam*.

10.27.1^b, *yāt sunvaté yājamānāya ṣīkṣam*: 8.59 (Vāl. 11).1^d, *yāt sunvaté yājamānāya ṣīkṣathah*.

10.27.7^d (Vasukra Āindra; to Indra)

ābhūr v āukṣīr vy ū āyur ānaḍ dārṣan nū pūrvo āparo nū darṣat,

dvé pavāste pāri tām nā bhūto yó asyā pārē rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yó asyā pārē rájasaḥ ṣukró agnīr ājāyata, *śá naḥ parśad āti dvīśah*.

8.65.12^c refrain, 10.187.1^d—5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti ṣrṣṇā ṣirah prāti dadhāu várūtham,

āsīna ūrdhvām upāsi kṣīṇāti nyāññ uttānām ānv eti bhūmim.

10.142.5^d (Śarīṣṭkva; to Agni)

práty asya ṣrēṇayo dadṛṣra ekām niyānam bahāvo ráthāsah,

bāhū yád agne anumármrjāno nyāññ uttānām anvéṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14—] *Part 1: Repeated Passages belonging to Book X* [468

10.27.14^{od}: 3.55.13^{ab}, anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe
dhenūr ūdhah.

[10.27.21^c, ṣrāva id enā parō anyād asti: 10.31.8^a, nāitāvad enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c

10.28.6^c (Indra; to Vasukra)

evā hī mām tavāsam vardhāyanti divāṣ cin me bṛhatā ūttarā dhūh,
purū sahasrā nī ṣiṣāmi sākām aṣatrūm hī mā jānita jajāna.

10.48.4^c (Indra Vāikuṇṭha; to Indra Vāikuṇṭha)

ahām etām gavyāyam ācvyam paçūm puriṣīnam sāyakenā hiranyāyam,
purū sahasrā nī ṣiṣāmi dācūṣe yān mā sōmāsa ukthīno āmandiṣuḥ.]

4.42.6^c

10.28.7^c, vādhiṁ vrtrām vājreṇa mandasānāḥ: 4.17.3^c, vādhiṁ vrtrām, &c.

10.29.8^a, vy ānaḥ indrah pṛtanāḥ svōjāḥ: 7.20.3^c, vy āsa indrah, &c.

[10.30.1^c, mahīm mitrāsya vāruṇasya dhāsīm: 4.55.7^c, nahī mitrāsya, &c.]

10.30.4^b, yām viprāsa īlate adhvarēṣu: 1.58.7^b, yām vāghāto vṛṇāte adhvarēsu.

10.30.13^d, indrāya sōmam sūṣutam bhārantīḥ: 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ādhvaryavaḥ sunutēndrāya sōmam: 2.14.1^a, ādhvaryavo bhāratēndrāya
sōmam.

10.31.2^b, ṛtāsya pathā nāmasā vivāset; 1.128.2^b, ṛtāsya pathū nāmasā haviṣmatā,
10.70.2^c, ṛtāsya pathā nāmasā miyēdhah.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūḥ,
sarīntastīānē ajāre itāuti āhāni pūrvīr uṣāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣūḥ,
māniṣiṇo mānasā pṛchātēd u tād yād adhyātiṣṭhad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB.
2.8.9.6.

[10.31.8^a, nāitāvad enā parō anyād asti: 10.27.21^c, ṣrāva id enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prā me devānām vratapā uvāca, indro vidvān ānu hī tva
cacākṣa tēnāhām agne ānuṣiṣṭa āgam.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ.

10.33.3^{ab}: 1.105.8^{ed}, mūṣo nā ṣiṣnā vy ādanti mādhyā stotāram te çatakrato.

[10.33.4^b, rájānam trāsadasyavam : 8.19.32^c, samrājāṁ trāsadasyavam.]

10.34.8^b (Kavaṣa Āilūṣa, or Akṣa Māujavat ; Akṣakṣipraçaṁsā ca, Akṣakitava-nindā ca)

tripañcācāḥ kṛṇāti vrāta eṣāṁ devā iva savitā satyādharmaḥ,
ugrāsya cin manyāve nā namante rājā cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viṣvāvasu Devagandharva ; to Sūrya)

ṛāyó budhnāḥ saṁgāmano vāsūnām, viṣvā rūpābhī caṣṭe ṣācībhiḥ,

1.96.6^a

devā iva savitā satyādharmaṁdro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence, see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāsprthivyor āva ā vṛṇīmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d–12^d, svasty agnīm samidhānām imahe.

10.35.6^c, āyukṣātām aṣvīnā tūtujiṁ rātham : 1.157.1^c, āyukṣātām aṣvīnā yātave rātham.

[10.35.10^c, indram mitrām vāruṇam sātāye bhāgam 10.63.9^c, agnīm mitrām, &c.]

10.35.11^a : 106.2^a, tā adityā ā gatā sarvātātaye.

[10.35.12^c, pāṇve tokāya tānayaṣa jivāse : 3.53.18^c, bālām tokāya, &c.]

10.35.13^a, viṣve adyā maruto viṣva utī : 5.43.10^d, viṣve ganta maruto, &c.

[10.35.13^c, viṣve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viṣve no devā āvasā gamann ihā.]

10.35.14^a (Luṣa Dhānāka ; to Viṣve Devāḥ)

yām devāsó 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhāḥ,
yo vo gopīthé nā bhayāsya véda té syāma devāvītaye turāsah.

10.63.14^a (Gaya Plāta ; to Viṣve Devāḥ)

yām devāsó 'vatha vājasātāu yām ṣūrasātā maruto hité dhāne,
prātaryāvāṇam rātham indra sānasim āriṣyantam ā ruhemā svastāye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣāmā vāruṇo mitró aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, adityān dyāvāprthivī apāḥ svāḥ.

10.36.2^d–12^d, tād devānām āvo adyā vṛṇīmahe.

[10.37.4^a, yēna sūrya jyōtiṣā bādhase tāmah : 10.127.2^c, jyōtiṣā bādhate tāmah.]

[10.37.7^d, jyóg jiváh práti paçyema sūrya : 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citráṁ : 2.23.15^d, tát asmāsu dráviṇaṁ, &c.]

[10.37.11^d, tát asmé çám yór arapó dadhātana : 10.15.4^d, áthā naḥ çám yór arapó dadhata.]

[10.38.2^b, góarṇasaṁ rayīm indra çraváyyam : 9.63.23^c, rayīm soma çraváyyam.]

[10.38.4^d, arvāñcam indram ávase karāmahe : 8.22.3^c, arvācínā sv ávase, &c.]

10.39.4^d, víçvét tá vām sávaneṣu pravácyā : 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácyā.

10.39.7^b, ny ũhathuḥ purumitrásya yósaṇām : 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvám çvetám pedáve 'çvináçvam : 1.118.9^a, yuvám çvetám pedáva indrajūtam.

10.39.11^c : 8.22.1^c, yám açvinā suhavā rudravartanī.

[10.39.13^d, yuvám çacibhir grasitām amuñcatam : 1.112.8^c, yábhir vārtikām grasitām amuñcatam.]

[10.39.14^b, átaḥsāma bhīgavo ná rátham : 4.16.20^b, bráhmākarma bhīgavo ná rátham.]

10.40.13^a : 8.87.2^c, tá mandasānū mānuṣo duroṇá ũ.

10.41.2^c, víço yéna gáchatḥ yájvarīr narā : 7.69.2^c, víço yéna gachatho deva-yántīḥ.

[10.42.2^c, kóçaṁ ná pūrṇám vásunā nyīṣṭam : 4.20.6^d, udnéva kóçaṁ vásunā nyīṣṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám : 1.124.12^c, amá saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa ; to Indra)
góbhiṣ ṭareṁāmātiṁ durévām yávēna kṣúdhaṁ puruhūta víçvām,
vayám rájabhiḥ prathamā dhānāny asmákēna vṛjānenā jayēma.

Cf. Geldner, Ved. Stud. 1. 150 ; Ludwig, Kritik, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa ; to Indra)
bṛhaspátir naḥ pári pātu paçcād utóttarasmād ádharād aghāyóḥ,
índraḥ purástād utá madhyató naḥ sákhā sákhībhyo vāriṇaḥ kṛṇotu.

[10.43.6^b, jánānām dhénā avacákaçad víṣā : 8.32.22^c, dhénā indrávacákaçat.]

10.43.10, 11 : see 10.42.10, 11.

10.44.10, 11 : see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhrtā purutrā: 10.80.4^d, agnēr dhāmāni vibhrtā, &c.]

10.45.2^d (Vatsapri Bhālandana ; to Agni)

vidmā te agne tredhā trayāni [vidmā te dhāma vibhrtā purutrā,] ~~cf.~~ cf. 10.45.2^b

vidmā te nāma paramām gūhā yād vidmā tām utsam yāta ājagāntha.

10.84.5^d (Manyu Tāpasa ; to Manyu)

viṣeṣakṛd indra ivānavabravō 'smākaṁ manyo adhipā bhavēhā,

priyām te nāma saḥure gr̥ṇīmasi vidmā tām utsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5 ; cf under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avaradhan : 10.8.1^d, apām upāsthe mahiṣo vavardha.

10.45.6^b : 4.18.5^d, ā ródasi apr̥nāj jāyamānaḥ : 3.6.2^a ; 7.13.2^b, ā ródasi apr̥nā jāyamānaḥ.

10.45.7^b : 7.4.4^b, mārteṣv agnir amṛto nī dhāyi.

10.45.9^c, prā tām naya pratarām vāsyo ácha : 6.47.7^b, prā no naya, &c. ; 8.71.6^c,
prā tām naya vāsyo ácha.

10.45.10^c : 5.37.5^c, priyāh sūrye priyo agnā bhavāti.

10.45.11^d : 4.1.15^d ; 16.6^d, vrajām gōmantam uḇijo vi vavruḥ.

10.45.12^{cd} : 9.68.10^{cd}, advesē dyāvāpr̥thivī huvema devā dhattā rayīm asmē
suvīram.

10.46.2^a : 2.4.2^a, imām vidhānto apām sadhāsthe.

10.46.4^a, mandrām hótāram uḇijo námobhiḥ : 7.10.5^a, mandrām hótāram uḇijo
yāviṣṭham.

[10.46.10^a, yām tvā devā dadhīrē havyavāham : 7.11.4^d ; 10.52.3^d, ácha devā
dadhīre, &c.]

10.47.1^d—8^d, asmābhyam citrām vīṣaṇam rayīm dah.

10.47.4^b : 6.19.8^b, dhanasp̥rtam ṇūṇvāṁsam sudāksam.

10.48.4^c, purū sahāsrā nī ṇīṇāmi dāḇūṣe : 10.28.6^c, purū sahāsrā nī ṇīṇāmi sākām.

10.48.4^d, yān mā sómāso ukthīno āmandiṣuḥ : 4.42.6^c, yān mā sómāso mamādan
yād ukthā.

[10.49.1^c, ahām bhuvam yājamānasya coditā : 1.58.8^c, ṇākī bhava yājamā-
nasya, &c.]

[10.50.7^a, ye te vipra brahmakṛtaḥ sūtésācā : 7.32.2^a, imē hī te brahmakṛtaḥ, &c.]

[10.50.7^d, mādē sūtāsya somyāsyāndhasaḥ : 10.94.8^c, tā ū sūtāsya, &c.]

[10.52.2^a, ahám hótā ny asīdam yājñān : 5.1.5^d, 6^a; 6.1.2^a, 6^b, all closely similar pādas; see under 5.1.5^d.]

10.52.3^d: 7.11.4^d, áthā devā dadhire havyaavāham; 10.46.10^a, yām tvā devā dadhiré havyaavāham.

10.52.5^d, áthemā víçvāḥ pṛtanā jayāti : 8.96.7^d, áthemā víçvāḥ pṛtanā jayāsi.

10.52.6 = 3.9.9.

10.53.1^c: 3.19.1^c, sá no yakṣad devātātā yājñān.

10.53.2^b, abhí práyāñsi súdhitāni hí khyát : 6.15.15^a, abhi práyāñsi súdhitāni hí khyāḥ.

10.53.5^b: 7.35.14^d, gójātā utā yé yajñyāsah.

10.53.5^{cd}: 7.104.23^{cd}, prthiví nah pārthivāt pātv áñhaso 'ntárikṣam divyāt pātv asmān.

[10.53.10^d, yéna devāso amṛtatvām ānaçūḥ : 10.63.4^b, bṛhād devāso amṛtatvām ānaçūḥ.]

10.54.3^a, ká u nú te mahimānaḥ samasya : 6.27.3^a, nahí nú te mahimānaḥ samasya.

[10.54.6^a, yó ádadhāj jyotiṣi jyótir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyótir antāḥ.]

[10.55.4^d, mahán mahatyā asuratvām ékam : 3.55.1^d–23^d, mahād devānām asuratvām ékam.]

[10.56.5^c, tanúsu víçvā bhúvanā ní yemire : see under 8.3.6^c.]

10.56.7^b: 1.189.2^b, svastibhir áti durgūṇi víçvā.

10.57.3^c: 8.41.2^b, pitṛnām ca mánmabhiḥ.

10.57.4^c: 1.23.1^c = 10.9.7^c, jyók ca sūryam drçé.

10.58.1^{bcd}–12^{bcd}, máno jagāma dūrakām, tát ta á vartayamassthá kṣáyāya jivāse.

[10.59.1^a, prá tāry áyuh pratarām návīyah : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na áyuh.]

10.59.1^d–4^d, parātarām sú nírṛtir jīhitām.

10.59.4^b: 6.52.5^b, páçyema nú sūryam uccárantam; 4.25.4^b, jyók paçyāt sūryam, &c.; 7.104.24^d, má te drçan sūryam, &c.; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivátave sú prá tirā na áyuh : 8.18.22^c, prá sú na áyur jivāse tīretana.]

10.59.6^c: see prec. but one.

10.59.6^d, ánumate mṛlāyā nah svastí : 8.48.8^a, sóma rájan mṛlāyā nah svastí.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahví ṛtásya mātārā; 9.33.5^b, yahvīr ṛtásya mātārāḥ.

10.59.8^{ode}, 9^{def}, 10^{ode}, bhāratām āpa yád rápo dyáuḥ prthivi kṣamā rápo mo ṣu te kíṁ canāmamat.

Cf. mó ca nah kíṁ canāmamat, 9 114 4^d.

10.60.1^c: 9.67.29^c, āganma bíbhṛato námāḥ.

10.60.8^{ode}, 9^{ode}, evá dādhara te máno jivátave ná mṛtyávē 'tho ariṣṭatātaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, maksū kanāyāḥ sakhyām návagvāḥ (11^a, návriyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, ūci yát te rékṇa āyajanta sabardúghāyāḥ páya usríyāyāḥ.

10.61.22^c: 1.54.11^c, rákṣā ca no maghónaḥ pāhi sūrín.

10.62.1^d–4^d, prāti gr̥bhñita mānavām sumedhasaḥ.

10.62.3^b, āprathayan prthivīm mātāram ví: 6.72.2^d, āprathetām prthivīm, &c.

10.62.7^b, vrajām gómantam açvinam: 10.25.5^d, vrajām gómantam açvinām vívakṣase.

10.62.7^d: 8.65.12^c, grāvo devéṣv akrata.

10.62.8^d: 6.45.32^c, sadyó dānāya mānhate.

[10.62.9^d, ví síndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, br̥hád devāso amṛtatvām ānaçuḥ: 10.53.10^d, yéna devāso amṛtatvam ānaçúḥ.]

10.63.8^b, viçvasya sthātúr jágataḥ ca mántavaḥ: 6.50.7^d, viçvasya sthātúr jágato jānitr̥ḥ; 7.60.2^c, viçvasya sthātúr jágataḥ ca gopāḥ.

[10.63.9^c, agnīm mitráṁ várupaṁ sātāye bhāgam: 10.35.10^c, índraṁ mitráṁ, &c.]

10.63.13^a, áriṣṭaḥ sá máрто viçva edhate: 1.41.2^c; 8.27.16^c, áriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prá prajābhír jāyate dhármanas pári.

10.63.14^a: 10.35.14^a, yām devāso 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāḥ)
evá platēḥ sūnúr avivṛdhad vo viçva ādityā adite manīṣí,
içānāso náro ámartyenástāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite manīṣí: 6.51.5^c, viçva ādityā adite sajósāḥ.

10.64.4^d (Gaya Plāta ; to Viṣve Devāḥ)

kathā kavīḥ tuvirāvaṇ kāyā girā bhāspatir vāvṛdhate suvṛktibhiḥ,
ajā ékapāt suhāvebhīr fkvabhīr āhiḥ ṛṇotu budhnyō hāvīmani.

10.92.12^b (Çaryāta Mānava ; to Viṣve Devāḥ)

utā syā na uṇjām urviyā kavīr āhiḥ ṛṇotu budhnyō hāvīmani,
sūryamāsā vicārantā divikṣitā dhiyā çaminahuṣi asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth.,
11, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjām pūramdhim : 5.41.6^a, prā vo vāyūm ratha-
yūjām kṛṇudhvam.

10.64.10^b, tvāṣṭā devēbhīr jānibhiḥ pitā vācaḥ : 6.50.13^c, tvāṣṭā devēbhīr jānibhiḥ
sajōsāḥ.

10.64.11^a : 1.144.7^b, raṇvāḥ sāmṛṣṭāu pitumān iva kṣāyah.

10.64.15^c (Gaya Plāta ; to Viṣve Devāḥ)

vī śā hōtrā viṣvam aṇoti vāryam bhāspatir arāmatih pānīyasi,
grāvā yātra madhuśūd ucyāte brhād āvivaçanta matibhir manīṣināḥ.

10.100.8^c (Duvasyu Vādana ; to Viṣve Devāḥ)

āpāmivām savitā sāviṣan nyag vāriya id āpa sedhantv ādrayaḥ,
grāvā yātra madhuśūd ucyāte brhād ā sarvātātīm āditīm vṛṇīmahe.

Cf. 5.25.8^b, grāvevocyate brhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viṣva ādityā adite manīṣī : 6.51.5^c, viṣva ādityā adite
sajōsāḥ.

[10.65.1^c, agnīr indro vāruṇo mitrō aryamū : see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marútaḥ svār brhāt : 10.66.4^b, indravīṣṇu marútaḥ, &c.]

10.65.7^a, divākṣaso agnijihvā ṛtāvṛdhaḥ : 1.44.14^b ; 7.66.10^b, agnijihvā ṛtāvṛdhaḥ.

10.65.9^c (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

parjānyāvātā vṛṣabhā purīṣīṇ indravāyū vāruṇo mitrō aryamā,
devān ādityān āditīm havāmahe yé pārthivāso divyāso apsu yé. cf. 1.36.4^a

10.66.4^c (The same)

ādītir dyāvāpṛthivī ṛtām mahād indravīṣṇu marútaḥ svār brhāt,

cf. 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrān savitāram sudānsasam.

10.65.14^b : 7.35.15^b, mānor yājatra amṛtā ṛtajñāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāh)

devān vāsistho amṭān vavande yé viṣvā bhūvanābhi prastasthūh,

ṭé no rāsantām urugāyām adyā yūyām pāta svastibhih sādā nah.

cd : 7.35.15^{cd} ; d : refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^e with 10.66.4^e.

10.65.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adya yūyām pāta svastibhih sādā nah.

10.66.3^b : 1.107.2^d ; 4.54 6^d, adityāir no āditih cārma yaṅsat (10.66.3^b, yachatu).

[10.66.4^b, indrāviṣṇu marūtaḥ svār bṛhāt : 10.65.1^c, adityā viṣṇur marūtaḥ, &c.]

10.66.4^e, devān adityān āvase havāmahe : 10.65.9^e, devān adityān āditim havāmahe.

10.66.9^b, āpa oṣadhīr vanīnāni yajñīyā : 7.34.25^b = 7.56.25^b, āpa oṣadhīr vanino juṣanta.

[10.66.12^c, ādityā rūdrā vāsavaḥ sudānavah (imā brāhma) : 3.8.8^a, adityā rūdrā vāsavaḥ sunithāḥ ; 7.35.14^a, adityā rūdrā vāsavo juṣanta (idān brāhma).]

10.66.13^a, dāivyā hōtārā prathamā purōhita : 2.3.7^a, dāivyā hōtārā prathamā viduṣṭarā ; 3.4.7^a = 3.7.8^a, dāivyā hōtārā prathamā ny ṛñje ; 10.110.7^a, dāivyā hōtārā prathamā suvācā.

10.66.13^b, ṛtasya pānthām ānv emi sādhuṣā : 1.124.3^e ; 5.80.4^e, ṛtasya pānthām ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta svastibhih sādā nah.

10.67.2^b : 3.53.7^b, divās putrāso āsurasya virāḥ.

10.67.12^a (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

īndro mahnā mahatō arṇavāsya vī mūrdhānam abhinad arbudāsya,

āhann āhim āripāt saptā sindhūn devāir dyāvāprthivi prāvataṁ nah.

c : 4.38.1^c ; d : 1.31.8^d

10.111.4^a (Aṣṭradanṣtra Vairūpa ; to Indra)

īndro mahnā mahatō arṇavāsya vratāminād āṅgirobhir gṛṇānāḥ,

purūṇi cin nī tatānā rājānsi dadhāra yō dharūṇaṁ satyātata.

10.67.12^c : 4.28.1^c, āhann āhim āripāt saptā sindhūn.

10.67.12^d : 1.31.8^d ; 9.69.10^d, devāir dyāvāprthivi prāvataṁ nah.

[10.68.1^c, giribhrájó nórmaýo mádantah : 6.44.20^b, ghṛtaprúso nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bṛhaspátir bhinád ádrim vidád gāḥ.

10.69.7^b, sahásrastarth çatánitha fḥbhvā : 1.100.12^b, sahásracetāḥ çatánitha fḥbhvā.

10.70.2^c, ṛtásya pathā námasā miyédhaḥ : 1.128.2^b, ṛtásya pathā námasā haviṣ-
matā ; 10.31.2^b, ṛtásya pathā námasā vivāset.

[10.70.3^{ah}, çaṣvattamām ṛlate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2^{ah},
tvām ṛlate ajirām dūtyāya haviṣmantah sādām in mānuṣāsah.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devī amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āṅgīrasa ; to Jñāna)

yajñéna vácāḥ padaviyām āyan tūm ānv avindann īṣiṣu prāviṣṭam.

tām ābhṛtyā vy ādadhuḥ purutrā tām saptā rebhū abhi sām navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇī ; Ātmastuti)

ahām rāṣṭrī saṁgāmanī vāsūnām cikīṭuṣī prathamā yajñīyānām,

tām mā devā vy ādadhuḥ purutrā bhūristhātṛām bhūry āveçāyantīm.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām saptā rebhū abhi sām navante : 1.164.3^c, saptā svāsāro abhi sām
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jūyeva pātya uçatī suvāsāḥ.

10.72.2^d, 3^b, āsataḥ sād ajāyata.

10.74.5^b : 7.6.4^d, ānānataṁ damāyantām pṛtanyūn.

[10.74.5^c, ṛbhukṣāṇām maghāvāṇām suvrktīm : 10.104.7^b, sūtēraṇām maghā-
vāṇām, &c.]

10.75.4^b : 9.77.1^d, vāçrū arṣanti pūyaseva dhenāvāḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te sató mahimā
panasyate.]

10.76.1^c, ubhé yáthā no āhani sacābhuvā : 4.55.3^c, ubhó yáthā no āhani nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7^b, hatām dṛuhó rakṣāso, &c.]

10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, ārāc cid dvēṣaḥ
sanutār yuyotu ; 7.58.6^c, ārāc cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hí yajñēṣu yajñīyāsa ūmāḥ.

10.78.8^c, ádhi stotrásya sakhyásya gāta : 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttānāhastā nāmasādhi vikṣú : 3.14.5^b, uttānāhastā nāmasopasādya ; 6.16.46^d, uttānāhasto nāmasā vivāset.

10.80.2^b, agnir mahí ródasi ā viveṣa : 3.61.7^b, víṣa mahí ródasi ā viveṣa.

[10.80.4^d, agnér dhāmāni vibhṛta purutrā : 10.45.2^b, vidmā te dhāma vibhṛta, &c.]

10.80.7^d : 3.1.22^d, āgne máhi dráviṇam ā yajasva.

10.81.4^a : 10.31.7^{ab}, kíṁ svid vānam ká u sá vṛksá āsa yáto dyāvāprthiví niṣṭataksūh.

[10.82.1^d, ād id dyāvāprthiví aprathetām 10.149.2^d, áto dyāvāprthiví, &c.]

10.82.5^a (Viṣvakarman Bhāuvana ; to Viṣvakarman)

paró divá pará enā prthivyá paró devébhir āsurāir yád āsti,

kām svid gárbham prathamām dadhra āpo yātra devāḥ samāpaṇyanta viṣve.

10.125.8^c (Vāc Āmbhriṇi ; Ātmastuti)

ahám evá vāta iva prá vāmy ārábhamāṇā bhūvanāni víṇvā,

paró divá pará enā prthivyáitāvati mahinā sám babhūva.

10.82.6^d : 7.101.4^a, yásmin víṇvāni bhūvanāni tasthūh.

10.83.2^b, manyúr hótā váruṇo jātavedāḥ : 3.5.4^b, mitró hótā, &c.

[10.83.6^c, mányo vajrinn abhí mḡm ā vavṛtsva : 4.31.4^a, abhí na ā vavṛtsva.]

10.83.7^b : 8.100.2^d, ádhā vṛtrāṇi jāñghanāva bhūri.

10.84.5^d, vidmā tám útsam yáta ābabhūtha : 10.45.2^d, . . . yáta ājagānthā.

10.85.17^b : 9.100.5^d, mitráya váruṇāya ca.

[10.85.18^c, víṇvāny anyó bhūvanābhicāṣte : 1.108.1^b ; 7.61.1^c, abhí víṇvāni bhūvanāni caṣte ; also 2.35.2^d ; 2.40.5^a, víṇvāny anyó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prá tvā muñcāmi váruṇasya páṣāt : 6.74.4^c, prá no muñcetaṁ váruṇasya páṣāt.]

10.85.39^d, jīvāti ṇarādaḥ ṇatām : 7.66.16^c, jívema ṇarādaḥ ṇatām.

10.85.42^b, víṇvam áyur vy āṇutām : 1.93.3^d, víṇvam áyur vy āṇavat ; 8.31.8^b, víṇvam áyur vy āṇutāh.

10.85.43^d, 44^d : 7.54.1^d, ṣām no bhava dvipāde ṣām cátuṣpade : 6.74.1^d, ṣām no bhūtaṁ dvipāde, &c. ; 10.165.1^d, ṣām no astu dvipāde, &c.]

10.86.1^c–23^c, víṇvasmād índra úttarah.

10.86.5—] *Part 1: Repeated Passages belonging to Book X* [478

[10.86.5^d, ná sugám duṣkṛte bhuvam : 7.104.7^c, indrāsomā duṣkṛte mā sugám bhūt.]

[10.86.15^c, manthās ta indra çām hrdé : 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antarū sakthyā káprt.

10.86.16^d, 17^b, niṣedūṣo vijñmbhate.

10.87.1^d : 1.98.2^d, sá no divā sá riṣāḥ pātu náktam.

10.87.4^c, 13^d, tábhir (13^d, táya) vidhya hṛdayo yātudhānān.

10.87.21^a, paçcát purástad adharád údaktāt : 7.104.19^c, prúktād ápaktād adharád udaktāt.

[10.87.23^c, ágne tigména çociṣā : agnis tigmena, &c. ; see under 1.12.12.]

10.88.2^b : 4.3.11^d, avīḥ svār abhavaj jāté agnāu.

[10.88.16^d, áprayuchan tarāṇir bhrājamānaḥ : 7.63.4^b, dūrēarthas tarāṇir, &c.]

10.89.2^d, kṛṣṇā támāṁsi tvīṣyū jaghāna : 9.66.24^c, kṛṣṇā támāṁsi jāñghanat.

10.89.8^c, prā yé mitrásya várūṇasya dhāma : 4.5.4^c, prā yé minānti várūṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, prthivyā āpṛg amuyā çáyante : 1.32.5^d, áhiḥ çayata upapṛk prthivyāḥ.]

[10.89.15^a, çatrūyānto abhí yé nas tatasre : 4.50.2^b, bṛhuspate abhí, &c.]

10.89.15^c (Repu Vaiçvāmitra ; to Indra)

[çatrūyānto abhí yé nas tatasré, máhi vrádhanta ogaṇása indra, ~~cf.~~ cf. 10.89.1^a andhénāmítrās támāsā sacantām sujyotiṣo aktávas tán abhí çyuh.

10.103.12^d (Apratiratha Āindra ; to Apvā)

amīṣām cittām pratilobháyanti grhāṇūṅgany apve párehi,

abhí préhi nír daha hṛtsú çókāir andhénāmítrās támāsā sacantām.

10.89.17^b, vidyāma sumatnām návānām : 1.4.3^b, vidyāma sumatnām.

10.89.17^{cd} : 6.25.9^{cd}, vidyāma vāstor ávasa grṇānto viçvāmítrā (6.25.9^d, bhará-dvājā) utá ta indra nūnām.

Pāda c also in 1.177 5^c, q.v.

10.89.18 : see under 3.30.22.

10.90.8^a, 9^a, tásmad yajñāt sarvahútāḥ.

10.90.18 = 1.164.50.

[10.91.4^d, arepāsah sūryasyeva raçmāyah : 5.55.3^c, virokinah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c; 4.3.2^c; 10.71.4^d, jāyeva pātya uçatī suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kilālapé sōmaprsthāya vedhāse : 8.43.11^b, sōmaprsthāya vedhāse.

[10.92.6^c, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dīçke viṣanaç ca pāuṇsyē.

10.92.12^b : 10.64.4^d, āhiḥ çṛnotu budhnyò hāvīmani.

[10.93.1^a, māhi dyāvaprthivi bhūtam urvī : 6.68.4^d, dyāuç ca prthivi bhūtam urvī.]

Cf. under 6 68.4^d.

[10.93.4^a, té ghā rājāno amṛtasya mandrāḥ : 1.122.11^b, çrótā rājāno amṛtasya mandrāḥ.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇah párijmā : 8.27.17^c, aryamā mitró vāruṇah sārātayah.

10.93.6^c, mahāḥ sá rāyā éṣate : 1.149.1^a, mahāḥ sá rāyā éṣate pātir dán.

10.93.11^c, sādā pāhy abhiṣṭaye : 1.129.9^g, sādā pāhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvāṇah sukṛtaḥ sukrtyāyā : 3.60.3^d, viṣṭvī çāmibhiḥ sukṛtaḥ sukrtyāyā.

[10.94.8^c, tá ū sutāsya somyasyāndhasah : 10.50.7^d, mādē sutāsya, &c.]

10.96.2^d, indrāya çuṣām hārivantam arcata : 1.9.10^c, indrāya çuṣām arcati ; 10.133.1^b, indrāya çuṣām arcata.

[10.96.13^d, satrá vṛṣaṇ jāthāra á vṛṣasva : 1.104.9^c, uruvyācā jāthāra, &c.]

10.97.4^d, 8^d, ātmānam tāva pūruṣa.

10.97.18^a, 19^b, yá oṣadhīh sōmarājñīh.

10.97.19^d, 21^d, asyái sām datta viryam.

10.99.12^d : 10.20.10^d, ísam ūrjam suksitīm víçvam ábhah.

10.100.1^d–11^d, á sarvātātīm áditīm vṛṇmahe.

10.100.8^c : 10.64.15^c, grāvā yātra madhusúd ucyāte brhāt.

10.100.9—] *Part 1: Repeated Passages belonging to Book X* [480

[10.100.9^b, víçvā dvēsānsi sanutār yuyota : 2.29.2^b, yūyān dvēsānsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agnim usāsām ca devīm.

10.101.9^{cd} : 4.41.5^{cl}, sū no duhīyad yāvaseva gatvī sahasradhārā pāyasā mahī
gāuh ; 10.133.7^d, sahasradhārā pāyasā mahī gāuh.

10.103.4^d, asmākam edhy avitū rāthānām : 7.32.11^c, asmākam bodhy avitī
rāthānām.

10.103.12^d : 10.89.15^c andhōnāmītrās tamasā sacantām.

10.104.6^a, ūpa brāhmāṇi harivo hāribhyām 1.3.6^b, ūpa brāhmāṇi harivah.

10.104.6^d, dāçvūn asy adhvarāsyā praketaḥ : 7.11.1^a, mahūn asy, &c.

[10.104.7^b, sutéranām maghāvānām suvrktīm : 10.74.5^c, ṛbhukṣāṇām magha-
vānām, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, gobhir āçvebhīr vāsubhīr nyṛṣṭaḥ : 7.90.6^b, gobhir āçvebhīr vāsubhīr
hīraṇyāih.

10.110.4^c : 1.124.5^c, vy ū prathate vitarām vāriyaḥ.

10.110.7^a, dāivya hōtārā prathamā suvācā : 2.3.7^a, dāivya hōtārā prathamā
vidūṣṭarā ; 3.4.7^a = 3.7.8^a, dāivya hōtārā prathamā ny ṛñje ; 10.66.13^a.
dāivya hōtārā prathamā purohita.

10.110.11^b, agnīr devānām abhavat purogāḥ : 3.2.8^d, agnīr devānām abhavat
purohitaḥ ; 10.150.4^a, agnīr devō devānām abhavat purohitaḥ.

10.111.4^a : 10.67.12^a, indro mahnā mahatō arṇavāsya.

10.111.5^b, víçvā veda sāvānā hānti çuṣṇam : 3.31.8^b, víçvā veda jānīmā hānti
çuṣṇam.

10.111.9^a : 4.17.1^d, srjāḥ sīndhūn āhinā jagrasānān.

[10.112.1^c, hārsasva hāntave çūra çātrūn : 6.44.17^a, enā mandānō jahi çūra
çātrūn.]

[10.112.8^{ab}, prā ta indra pūrvyāṇi prā nūnām vīryā vocām prathamā kṛtāni :
see under 5.31.6.]

10.114.2^d : 3.54.5^d, páreṣu yā gūhyeṣu vratéṣu.

10.115.2^b, sām yō vānā yuvāte bhāsmanā datā : 7.4.2^c, sām yō vānā yuvāte
çūcidan.

10.115.5^b: 6.15.3^b, aryāḥ pārasyaṅtarasya tāruṣaḥ.

10.115.8^{cd}: 1.53.11^{cd}, tvām stoṣāma tvāyā suvīrā drāghīya āyuh pratarām
dādhānāḥ.

10.116.5^b: 4.4.5^c, āva sthīrā tanuḥi yātujūnam.

10.116.7^c, túbhyaṁ suto maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ suto
maghavan túbhyaṁ ābhṛtaḥ.

10.118.3^b: 1.79.5^b, agnīr ilēnyo girā.

10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanāḥ.

10.118.7^c, gopā ṛtāsyā dīdīhi: 3.10.2^c, gopā ṛtāsyā dīdīhi své dāme.

10.118.9^c: 5.14.2^c, yājīṣṭham mānuṣe jāne.

10.119.1^c–13^c, kuvīt sōmasyāpām iti.

10.119.2^b, 3^a, ún mā pītā ayaṁsata.

10.119.13^b, devébhyo havyavāhanāḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo
havyavāhana.

10.120.8^d: 3.31.21^d dūraç ca viçvā avṛṇod āpa svāḥ.

[10.120.9^d, hinvānti ca çāvasā vardhāyanti ca: 5.11.5^d, ā pṛṇanti çāvasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol.,
p. 316, note.]

10.121.1^d–9^d, kāsmāi devāya havīsā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pātayo rayīmām.

10.122.3^d, yās ta ānaṭ samīdhā tāṁ juṣasva: 6.1.9^b, yās ta ānaṭ samīdhā
havyādātīm.

10.122.4^a: 5.11.4^a, yajñāsya ketūṁ prathamām puróḥitam.

10.122.7^b, dutām kṛṇvānā ayajanta mānuṣāḥ: 5.3.8^b, dutām kṛṇvānā ayajanta
havyāiḥ.

10.122.8^c, rāyās pōṣam yājamāneṣu dhārāya: 8.59(Val.11).7^b, rāyās pōṣam
yājamāneṣu dhattam; 10.17.9^d, rāyās pōṣam yājamāneṣu dhehi.

10.123.7^a: 9.85.12^a, ūrdhvó gandharvó ādhi nāke asthāt.

10.123.7^{cd}, vāsāno ātkam surabhīm drçé kām svār nā nāma janata priyāni:
6.29.3^{cd}, vāsāno ātkam surabhīm drçé kām svār na nṛtav iṣiro
babbhūtha.

10.123.8^c, bhānūḥ ṣukrēna ṣociṣā cakānāḥ : 9.85.12^c, bhānūḥ ṣukrēna ṣociṣā vy
adyāut.

10.125.3^c, tām mā devā vy ādadhuḥ purutrā · 10.71.3^c, tām abhītyā vy ādadhuḥ
purutrā.

10.125.6^b (Vac Āmbhṛṇī; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,
ahām jānāya samādam kṛṇomy aham dyāvaprthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya; to Brhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,

ksipād ācāstīm āpa durmatīm hann āthā karad yājamānāya ṣām yōh. ¹
~~refrain~~, 10.182.10^d—3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman
hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in
order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . .
ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The
case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, paró divā parā enā prthivyā.

10.126.1^a, ná tām ānho ná durityā · 2.23.5^a, ná tām ānho na durityān kútaṣ
canā ; 8.19.6^c, ná tām ānho devákṛtaṁ kútaṣ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b—7^b, vāruṇo mītró aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātha (ādityāso yād īmahe
āti dvīṣaḥ) : 8.18.3^{bc}, vāruṇo mītró aryamā, ṣārma yachantu saprātho
yād īmahe.

10.126.8 = 4.12.6.

10.127.1^c, víçvā ādhi çriyo 'dhita : 2.8.5^c, víçvā ādhi çriyo dadhe ; 10.21.3^d, víçvā
ādhi çriyo dhīṣe vívakṣase.

[10.127.2^c, jyótiṣa bād hate támaḥ : 10.37.4^a, yéna sūrya jyótiṣa bād hase támaḥ.]

[10.127.8^a, úpa te gā ivākaram . . . stómam : 1.114.9^a, úpa te stómān paçupā
ivākaram.]

[10.128.8^d, índra mā no rīriṣo mā parā dāḥ : 1.104.8^a, mā no vadhir índra mā
parā dāḥ.]

10.129.6^a : 3.54.5^a, kó addhá veda ká ihā prá vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta índraṁ sakhyūya víprā açvāyānto víṣaṇam
vājāyāntaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, sumṛīkó bhavatu viçvavedāḥ : 4.1.20^d, sumṛīkó bhavatu jātavedāḥ.

10.131.6^d = 6.47.12^d: 4.51.10^d; 9.89.7^d; 95.5^d, suvīryasya pátayaḥ syāma.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab}. 3.1.21^{cd}; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi-bhadre sūmanasē syāma : 10.14.6^{cd}, tēṣāṃ vayām sumatāu yajñīyā-nām āpi bhadre sūmanasē syāma.

10.131.7^d = 6.47.13^d, ārac cid dvēsah sanutār yuyotu : 7.58.6^e, ārac cid dvēso vṛṣaṇo yuyota ; 10.77.6^d, ārac cid dvēsah sanutār yuyota.

10.133.1^b, indrāya çuṣām arcata : 1.9.10^e, indrāya çuṣām arcati ; 10.96.2, indrāya çuṣām hārivantam arcata.

10.133.1^{fg}—3^{fg}, 4^{ef}—6^{ef}, nābhantām anyakēṣām jyākā ādhi dhānvasu.

10.133.2^e, açatrūr indra jajñīṣe : 1.102.8^d, açatrūr indra janūṣā sanād asi ; 8.21.13^b, ānāpir indra janūṣā sanād asi.

10.133.2^d, viçvaṃ puṣyasi vāryam : 1.89.9^b; 5.6.6^b, viçvaṃ puṣyanti vāryam.

[10.133.3^b, aryó naçanta no dhīyaḥ : 9.79.1^d, aryó naçanta sánisanta no dhīyaḥ.]

10.133.4^e (Sudās Pāijavana ; to Indra)

yó na indrabhīto jāno vṛkayūr ādīdeçati,

adhaspadām tám im kṛdhi vibādhó asi sāsahīr ḥ nābhantām anyakēṣām jyākā
ādhi dhānvasu. ☞ refrain, 10.133.1^{fg} ff.

10.134.2^e (Māndhātā Yāuvanāçva ; to Indra)

áva sma durhaṇāyató mártasya tanuhi sthirám,

adhaspadām tám im kṛdhi ḥ yó asmān ādīdeçati, ḥ devī jānitry ajījanad
bhadrá jānitry ajījanat. ☞ d : 9.52.4^e; ef : refrain, 10.134.1^{ef}—6^{ef}

10.133.6^a : 3.41.7^a; 7.31.4^a, vayām indra tvāyāvah.

10.133.6^b, sakhitvām ā rabhāmahe : 9.61.4^e; 65.9^e, sakhitvām ā vṛṇīmahe.

10.133.7^d, sahásradhārā páyasā mahī gāuḥ : see under 10.101.9^{cd}.

10.134.1^d : 3.10.1^b, samrājāṃ carṣaṇīmām.

10.134.1^{ef}—6^{ef}, devī jānitry ajījanad bhadrá jānitry ajījanat.

10.134.2^e : 10.133.4^e, adhaspadām tám im kṛdhi.

10.134.2^d. 9.52.4^e, yó asmān ādīdeçati.

10.134.3^d: 8.61.5^b, indra viçvābhīr utībhīḥ; 8.12.5^c, indra viçvābhīr utībhīr vavāksītha; 8.32.12^c, indro viçvābhīr utībhīḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasrīṇībhīr utībhīḥ.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātataṁ; 8.7.35^b, antārikṣeṇa pātataḥ.

10.139.2^b: 1.73.8^d, āpaprivān ródasi antārikṣam.

10.139.3^a: 1.96.6^a, rāyó budhnāḥ saṁgāmano vāsūnām.

10.139.3^c: 10.34.8^b, devā iva savitā satyādharma.

10.139.5^c: 5.85.8^b, yád vā ghā satyām utá yān ná vidmā.

[10.140.2^d, pṛṇāksi ródasi ubhé: 8.64.4^c, óbhé pṛṇāsi ródasi.]

10.140.3^b: 8.60.4^d, mándasva dhrtībhīr hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jánāḥ.

10.140.6^c, çrútkarṇaṁ sapráthastamaṁ tvā girí: 1.45.7^c, çrútkarṇaṁ sapráthastamaṁ.

10.141.3^b: 8.11.6^c, agnīm gīrbhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyú bṛhaspátim.

10.141.6^b, bráhma yajūnāṁ ca vardhaya: 1.10.4^d, indra yajūnāṁ ca vardhaya.

[10.142.4^c, yadā te vāto anuvāti çocīḥ: 1.148.4^c; 7.3.2^c, úd asya vāto ānu vāti çocīḥ; 4.7.10^b, yád asya vāto anuvāti çocīḥ.]

10.142.5^d, nyaññ uttānām anvēsi bhūmim: 10.27.13^d, nyaññ uttānām ānv eti bhūmim.

10.147.4^d, makṣú sá vājam bharate dhāna nībhīḥ: 1.64.13^c, ūrvadbhīr vājam, &c.; 2.26.3^c, sá putráir vājam, &c.

10.148.2^b: 2.11.4^d, dāsīr víçāḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhā hitāṁ guhyāṁ guḷhām apsú.

10.148.4^d, utá trāyasva grṇatá utá stīn: 10.22.15^c, utá trāyasva grṇató maghónāḥ.

[10.149.2^d, áto dyāvāpṛthiví aprathetām: 10.82.1^d, ád id dyāvāpṛthiví, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havvavāhana; 10.119.13^b, devébhyo havvavāhanāḥ.

- 10.150.2^{ab}: 1.91.10^{ab}, imām yajñām idām vāco jujusāṇā upāgahi; 1.26.10^b, imām yajñām idām vācaḥ.
- 10.150.4^a, agnir devó devānām abhavat puróhitah: 3.2.8, agnir devānām abhavat puróhitah; 10.110.11^b, agnir devānām abhavat purogāḥ.
- 10.152.3^a, ví rākṣo ví mṛdho jahi: 8.61.13^d, ví dvīṣo ví mṛdho jahi.
- [10.152.5^d, vārīyo yavayā vadhām: 1.5.10^c, íḥāno yavayā vadhām.]
- [10.153.2^a, tvām vṛṣan vṛśéd asi: 8.33.10^a, satyām itthā vṛśéd asi; 9.64.2^c, satyām vṛṣan vṛśéd asi.]
- 10.153.3^b, vy antárikṣam atirah: 8.14.7^a, vy antárikṣam atirat.
- 10.153.4^c: 8.76.9^c, vājraṁ gīḥāna ójasā.
- 10.153.5^a: 8.98.2^a, tvām indrābhibhūr asi.
- 10.154.4^a, yé cit pūrva ṛtasāpah: 1.179.2^a, yé cid dhī pūrva ṛtasāpa ásan.
- [10.156.3^b, prthúm gómantam açvīnam: 8.6.9^b; 9.62.12^b; 63.12^b, rayīm gómantam açvīnam.]
- 10.156.4^b: 8.89.7^b; 9.107.7^d, á súryam rohayo diví; 1.7.3^b, á súryam rohayad diví.
- 10.157.5^b: 1.168.9^d, ád ít svadhām iṣirām páry apaçyan.
- 10.158.5^a: 1.82.3^a, susamdíçam tvā vayām.
- [10.158.5^b, prāti paçyema sūrya: 10.37.7^d, jyóg jivāḥ prāti paçyema sūrya.]
- 10.159.4 (Çacī Paulomī; Atmastuti) =
 10.174.4 (Abhivarta Āṅgīrasa; Rājñah stutiḥ)
 yénéndro haviṣā kṛtvý ábhavad dyumny úttamāḥ.
 idām tát akri devā asapatná (10.174.4, asapatnáḥ) kilābhuvam.
- Cf. Oldenberg, Prol., p. 244.
- [10.160.1^{cd}, indra má tvā yájamanāso anyé ní rīraman túbhyam imé sutásah:
 see under 2.18.3.]
- [10.160.5^a, açvāyanto gavyānto vājāyantah: all words of this pāda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]
- 10.162.1^{cd}, ámivā yás te gárbbham durpāmā yónim açāye: 10.162.2^{ab}, yás te gárbbham ámivā durpāmā yónim açāye.
- 10.162.3^d—6^d, tám itó nāçayāmasi.

10.163.5^{cd}, 6^{cd}, yákṣmañ sárvasmād atmánas tám idám ví vṛhāmi te.

10.164.4^b, abhidrohām cārāmasi : 7.89.5^b, abhidrohām manuṣyāḥ cārāmasi.

10.164.5^{ab} : 8.47.18^{ab}, ájaṣmādyāsanāma cābhūmānāgasō vayām.

10.165.1^d, çām no astu dvipāde çām cātuspade : 6.74.1^d, çām no bhūtañ dvi-
pāde, &c. ; 7.54.1^d ; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.

[10.168.2^d, asyā viçvasya bhūvanasya rājā . 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ;
5.83.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c.]

10.169.2^d, tábhyaḥ parjanya máhi çarma yacha : 5.83.1^d, sá naḥ parjanya máhi
çarma yacha.

10.170.4^{ab} : 8.89.3^{ab}, vibhrájañ jyótiṣā svār ágachō rocanām divālī.

[10.171.3^a, tvām tyām indra mártiyam : 5.35.5^a, tvām tám indra mártiyam.]
Cf. 1.131.4^d

10.173.3^b, 6^a, dhruvām dhruvéṇa haviṣā.

10.174.4 = 10.159.4 (except asapatnáḥ in 10.174.4 for asapatná in 10.159.4).

10.175.1^b, 4^b, devāḥ suvatu dhármaṇā.

10.175.2^b : 8.18.10^b, āpa sedhata durmatīm.

10.175.4^c : 5.26.5^a ; 8.14.3^b ; 17.10^c, yājamānāya sunvaté.

[10.177.1^c, samudré antāḥ kavāyo ví cakṣate : 1.159.4^d, samudré antāḥ kavayaḥ
sudṛtāyaḥ.]

10.177.2^d, ṛtāsyā padé kavāyo ní pānti : 10.5.2^c, ṛtāsyā padām kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, ūrvī ná pṛthvī bāhule gābhīre : 4.23.10^c, ṛtāya pṛthvī bahulé
gābhīré.]

10.178.3^{abc}, sadyāç cid yāḥ çavasā pāñca kṛṣṭīḥ sūrya iva jyótiṣāpās tatāna,
sahasrasāḥ çatasā asya ráñhiḥ : 4.38.10^{abc}, ā dadhikrāḥ çavasā pāñca
kṛṣṭīḥ sūrya iva jyótiṣāpās tatāna, sahasrasāḥ çatasā vājy árvā.

10.180.2^a : 1.154.2^b, mṛgó ná bhīmāḥ kucaró giriṣṭhāḥ.

10.181.1^c–3^c, dhātúr dyútanāt savitúç ca viṣṇoḥ.

10.182.1^{cd}–3^{cd}, kṣipād āçastīm āpa durmatīm hann áthā karad yājamānāya
çām yóḥ.

10.182.3^b, brahmadvīṣaḥ ṣārave hāntavā u: 10.125.6^b, brahmadvīṣe ṣārave hāntavā u.

10.183.1^c, ihā prajā́m ihā rayīm rārāṇaḥ: 4.36.9^a, ihā prajā́m ihā rayīm rārāṇaḥ.

[10.187.1^b, vr̥ṣabhā́ya kṣitnām: 7.98.1^b, juhótana vr̥ṣabhā́ya kṣitnām.]

10.187.1^c—5^c, sá naḥ parṣad áti dvīṣaḥ.

[10.187.3^b, vīṣā çukréṇa çocīṣā: agnīḥ çukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó víçvābhí vipáçyati bhúvana sām ca páçyati.

10.187.5^a, yó asyá pāré rájasah: 10.27.7^d, yó asyá páre rájaso vivéṣa.

[10.188.1^b, áçvaṁ hinota vājínam: 9.62.18^c, hárīm hinota vājínam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idám no barhír āsāde.

[10.191.1^b, ágne víçvāny aryá ā: 9.61.11^a, enā víçvāny aryá ā.]

[10.191.1^d, sá no vásūny ā bhara: 8.93.29^a, sá no víçvāny ā bhara.]